

# HOW·NI·KAN

## PEOPLE OF THE FIRE



Vol. 13, No. 8

Citizen Band Potawatomi Tribe

August, 1991



*Janice Savage Of United BankCard Presents First Tribal Credit Card To Bob Davis*

## Tribal credit card available at last!

At last — the Citizen Band Potawatomi tribal credit card is here.

After many months of work by tribal and bank officials and questions from tribal members, the time has finally come. The card is ready, and awaits only your application and approval.

"In addition to worldwide acceptance, the new Citizen Band Potawatomi Indian Tribe Visa offers many of the same exceptional benefits and privileges featured in other credit cards with one very important difference — this VISA card will generate funds back to the tribe," said Bob Davis, Tribal Secretary/Treasurer and Administrator.

He explained that every new account, every reissue and every purchase results in additional funds generated to the tribe.

United BankCard, Inc., an Oklahoma firm based in Oklahoma City and the largest issuer of VISA/MasterCard products in the state, was selected to handle the VISA card for the Potawatomi Indian Tribe. "The vast capability and experience of United BankCard proved that they had the ability to assist in making this program a big success," Davis said.

The tribe's VISA carries an annual percentage rate of 18.9 percent. There is an annual fee of \$20, which is waived the first year. The

**Please turn to page 14**

## New Fire Lake pro comes home to tribe

Mike Wood, the new golf pro at Fire Lake, has returned to his home area with a commitment to make the tribal course the best public course in Oklahoma.

Wood was the 1979 State Champion at Seminole High School and played college golf at Seminole Junior College before a stint at the University of Oklahoma. He has been a golf pro since 1980.

Before coming to Fire Lake in July, Wood was an assistant at Dornick Hills in Ardmore for three years. He also served in the assistant's position at the Trails in Norman for three years.

The golf program at Seminole JC was dropped not long after Wood played there in the late 70s, but during his time there the team was one of the most successful in this area. Wood qualified for national competition both years he played there. The top five in each conference are invited to participate and in Wood's freshman year, he was third in the conference and competed in Odessa, Texas. The following year he was second in

the conference and was part of the tournament at Ft. Myers, Florida.

Wood and his wife Kellie became the proud parents of their first child, a son, just a few days ago on Aug. 18.

When he came to work at Fire Lake this summer, he was the first pro with Indian heritage to be hired since the opening of the facility. The course is owned and operated by the Citizen Band Potawatomi Tribe of which Wood is a member.

In keeping with excellence Wood plans for Fire Lake, he recently hired Ted Nombranan, Jr. as the course superintendent. He is the son of one of the top superintendents in Oklahoma. He came from the Lake Hefner course in Oklahoma City three weeks ago. He and Wood had worked together at the Trails.

Wood has thirteen outside employees and seven in the golf shop. The course is open from 7 a.m. until "dark thirty," which Wood explained is about 9 p.m. Green fees are \$8.50 or \$4 after 5 p.m.



*Golf Pro Mike Wood*



# TRIBAL TRACTS



## Health Services: Progress And Recognition

Pictured at left is Joyce Abel, R.N. Director of Health Services, and the "Babes" puppets. Full costumes were made and have received great acclaim in area schools. The Substance Abuse Program is one of the best in the area for children ages 5-9 years of age. At right, Donnette Littlehead displays the award she was

presented which reads, "To Donnette Littlehead, for your service as counselor at Pleasant Grove School 1990-91, By the Board & Staff." She has worked with the CBPI Substance Abuse and Indian Child Welfare Programs for several years and is a valued worker in these fields, according to Abel.

## Potawatomi Mission services scheduled through end of year

Sunday morning Potawatomi Mission worship services continue at the Potawatomi Title VI Senior Citizens facility, located approximately one quarter mile east of

Hardesty's store on Hardesty Road. Just travel east until you cross the railroad tracks; the building is on the south side of the road. Services are in the east end of the building.

A pot luck dinner follows the service, so bring your favorite food and get acquainted. For more information, contact Tribal Chaplain Norman Kiker at 275-5321 weekdays.

### Schedule Of Services

- August 4 — 10:30 a.m.
- September 1 — 10:30 a.m.
- October 6 — 10:30 a.m.
- November 3 — 10:30 a.m.
- December 1 — 10:30 a.m.

### Donations to the HowNiKan

Freeman Bourassa, OK - \$20  
Angie Messenger, CA - \$2  
Gladys B. Small, CO - \$10  
William H. Lambert, CA - \$10

## Walking On

### John Louis Rauen

Dear HowNiKan Editor,  
Funeral services for John Louis Rauen were held in the Fairmount Cemetery in Denver Colorado July 15th. He was born October 16, 1919 and passed away July 7, 1991. He was born in Harrah, Oklahoma. He was the son of Viola Navarre Rauen and Hugh W. Rauen, grandson of Julia and Louis M. Navarre.

During the epidemic of sickness and deaths caused by milk botulism of 1924 in the little town of Bristow Oklahoma, John Louis was permanently afflicted. While he overcame many handicaps by learning to walk and talk and most of all, he was a happy child and person. He became a very special person. He could read a thick novel through and explain and go through the entire book with precise explanation of the book. He was umpire for the little league ball team in Goodman Missouri a number of years. He also taught a class of small boys Sunday school in

Colorado. He held championship of local Horse Shoe throwing contests.

He loved to fish. Most of all, he loved life, he loved everyone and he was also loved by many. He had the most forgiving heart of anyone I ever knew. It was the effects of the bad milk that caused him to lose his left kidney. He endured many surgeries. Through it all he would smile and come out a winner and he had a great sense of humor and dignity and loyalty to those he loved.

He made his home for many years with his cousins, Naomi Myers and Gladys Small. He lived since 1976 with cousin Gladys, but in March of this year he stayed in a nursing home due to the failing health of Gladys who could no longer care for him. He would wait with eagerness to come home on weekend passes.

It was a year ago in May after hearing Billy Graham's program, he asked to be re-baptized. He

said he wanted to be ready. He was baptized in Seventh Day Adventist Church, May 26, 1990.

Submitted By  
Gladys B. Small

### Agnes E. Battese

Agnes E. Battese, 81, Shawnee, died Monday, August 5, in a local hospital.

Services were held Thursday, August 8, 1991, at St. Benedict Catholic Church with Father Michael Roethler, OSB, celebrant. Burial followed in Tecumseh Mission Cemetery under the direction of Roesch Funeral Chapel.

She was born June 1, 1910, in Mayetta, Kan., and attended Haskell Institute. She graduated from St. Francis Hospital in Wichita Kan., as an R.N. and worked as Director of Nurses for the Indian Health Service until 1965. She then worked for Girl's Town in Tecumseh for 10 years.

Survivors include a sister Ruth Battese Norvell, Shawnee; a number of nieces and nephews

including Duane and Betsy Evans; Don and Mandy Neddeau; Ronald A. Norvelle; Sharon and Browning Pipestem; Kayelynn Coffey; and Mary Agnes and Harlan Pak; and a number of great and great-nieces and nephews.

### Rudolph LeClair

Rudolph LeClair, 89, Camarillo, California, died Friday, March 29, 1991, at the Pleasant Valley Hospital. Masonic services were held Tuesday, April 2, 1991, at Pierce Brothers Griffin. Burial was at Conejo Mountain Memorial Park.

Rudy LeClair was born in his parents' cabin on his father's eighty acre allotment somewhere near Maud, Oklahoma Indian Territory. His father was Oscar (Cang) LeClair and his mother was Ira Bohannon LeClair. He attended school from time to time in and around Shawnee, Tecumseh and Maud. He started his adult working life in the Oklahoma oil fields and eventually

became a journeyman pipe fitter working on construction primarily in California. He preferred the traditional ways of his people, and often told stories of growing up among the Potawatomi in Oklahoma.

Survivors include his wife, Polly LaClair, Camarillo California; his son Oscar Fermon, Carlsbad, New Mexico; his daughter Gladys Geraldine Dayley, Yarnell, Arizona; eight grandchildren including Danny L. LaClair, Kathy E. Roberson and Joan R. McCoy, Carlsbad, New Mexico, Donna S. Simmons El Paso, Texas, Cali McNeal, Fort Davis, Texas, Paulette Beakley, Camarillo, California, Penny Lao and Pam Kodomoto, Moorpark, California; and, ten great-grandchildren.

The traditional spirit feast was held in the home of Dan and Truth LaClair, Carlsbad, New Mexico, with Doctor Stephen Schneeburger as the honored guest for the purpose of the ceremony.



# TRIBAL TRACTS

## Tribal member shares interest in anthropology research

EDITOR

HowNiKan:

Dear Rocky, family and friends in Shawnee:

I regret that I was unable to be with you in Shawnee for the Pow Wow. My work is permitting me

## Gregson family seeks relatives

EDITOR

HowNiKan:

Tribal members by name of Gregson:

My husband Bryan Lee Gregson is a tribal member. His father was the late Dave Gregson. We have three children who are very interested in the culture and history of the Gregson family. In our June issue you welcomed our Gregson's as new members. Ami, Jennifer, Joshua and Justin. Possibly they may be of some relation, as I understand it was a large family that Dave came from.

I find your newspaper very interesting, and would like as much information as possible on how to obtain Potawatomi history. Our local library does not have much information.

Thank you for any assistance or that of a Gregson family member.

Sincerely,

Liz Gregson  
P.O. Box 384  
Yreka, CA 96097-0384

### More letters on pages 5 & 6

no free time just now.

I want to share with you the enclosed articles from these issues of the Anthropology Newsletter. You perhaps already have access to this group, but if not it may be of interest.

My work puts me in contact with several Archaeologists, one or two on a regular basis, so here is the choice and opportunity to pass along our Tribal views in these matters to this group.

I have made the contact with the Intertribal Council here in Houston. (Anything that furthers my education and promotes understanding seems to me worth the time and effort) ... I still don't know what if any part I will take in that organization, but I have met the Chairman and visited some members of his family at their retail business in Montrose.

The painting goes well. I have works that represent Woodlands, Plains and Pueblo tribes now.

I hope all of you will pray that I be well guided and make no serious errors in my new visualizations. I ask for this guidance daily.

My best to all of you there.

Lu Ellis

26231 Huffsmith-Conroe Rd.  
Magnolia, TX 77355  
(713) 931-8606



## NHSF Rodeo Visits Tribe

Contestants and family members in Shawnee for the National High School Finals Rodeo held late last month at the Heart of Oklahoma Exposition Center found their way to Potawatomi tribal headquarters for a variety of reasons. Several dozen camped in the tribe's campground (above), rented to them for the week, and many shopped in the stores and played bingo. Some of them even posed for pictures at the teepee in front of the museum as shown below. The visitors were from all over the United States and Canada.



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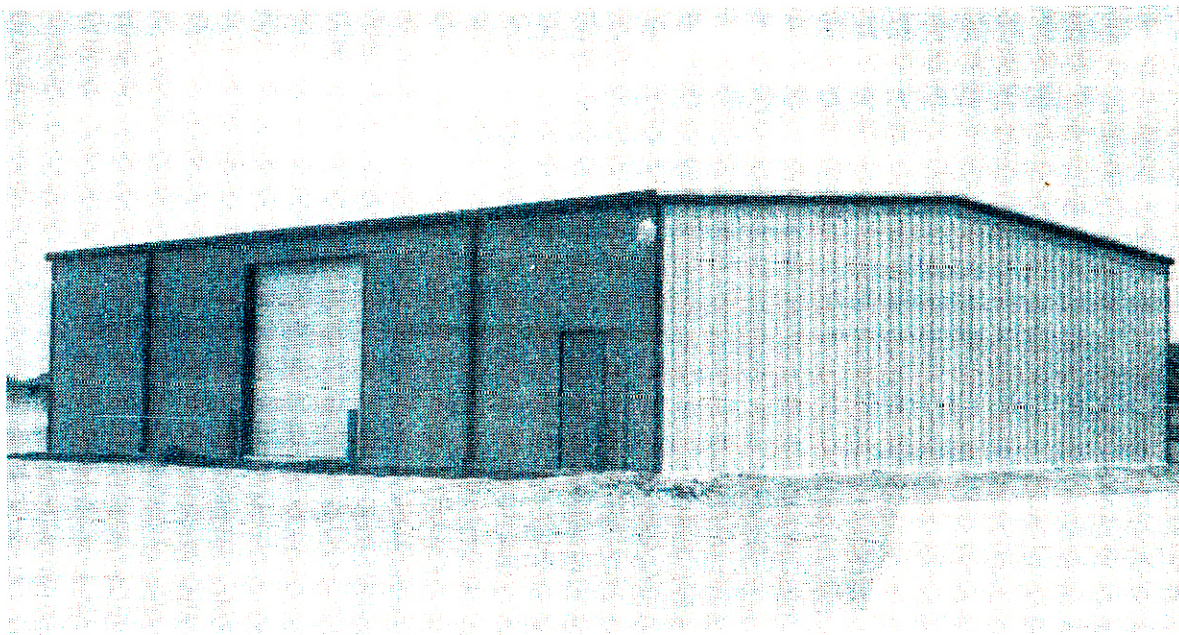
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# TRIBAL TRACTS



## Newest Structure On Tribal Grounds

From the hole in the ground in the photograph at left, taken only a few weeks ago, arose the completed building pictured at right. The warehouse building, located just east of the Hardesty Road building which houses health services and the senior adult activities, was constructed with funds approved in the budget for economic

development. It has been leased to Bingo Express, the company which supplies the tribal bingo hall, according to Tribal Administrator Bob Davis, and will pay for itself in 28 months. "After that," said Davis, "it's just profit." The building cost about \$28,000 to construct.

## Tribal members asked to check list for incomplete addresses

*This is a continuation of a list of names for which the BIA does not have up-to-date addresses. If you are receiving your HowNiKan, the tribe has your correct address.*

Peddicord, Craig Ellsworth  
Peddicord, James Lee  
Peltier, Earl  
Peltier, James Jr.  
Peltier, Kevin Davis  
Peltier, Linda Mae  
Pendergraft, Pamela Bernice  
Perry, Marijo Ann  
Pettifer, Leonard Lee  
Pettifer, Sherman Edward  
Phillips, Barbara Louise  
Phillips, Susan Paulette  
Pickett, Laura Ellen  
Pierce, Dena Rancee  
Pierce, Marion Ellen  
Pitcher, John Milton  
Pocock, Shirley Diane  
Posey, Kevin Leon  
Potter, Barbara Lee  
Poulton, Bertha M.  
Powell, Robert M.  
Pratt, William Durl  
Predmore, Erin Marie  
Prickett, Mary Sue  
Prouty, Roman Jr.  
Pumphrey, Christie May  
Purvis, Thos Edward  
Pyznski, Mark James  
Quinn, Gregory Lynn  
Quinn, Stephen Lawrence  
Quintana, Donna Jean  
Ramirez, Karen Kaye  
Rankins, Sherrie Kay  
Ratliff, Donald Frederick  
Raymond, Burton G. III  
Raymond, William Kenneth  
Reade, Elizabeth A.  
Reagan, Jo Ann  
Reals, Charles Lawrence  
Redmond, David Lee  
Redmond, Dennis Lee Jr.  
Reece, Montra Pauline  
Reed, Neva  
Reed, Rory Dean  
Reifschneider, Theresa Corene  
Reser, Marjorie M.  
Reynolds, Teresa Evelyn

Rhodd, Alden Alex  
Rhodd, Gary Dean  
Rhodd, Raymond L.  
Rhodd, Robert Gene  
Rhodd, Ryan Howard  
Rhodd, Steven Clinton  
Rhodd, Troy Edward  
Rhodd, Priscilla Joane  
Rhodes, Charles Raymond  
Rice, Ronald Leslie  
Richardson, Joe Lee  
Richardson, Lynn Allyson  
Ricks, Teresa Celine  
Ridgeway, Doyle Clayton  
Ritchie, Donna May  
Robb, Hazel E.  
Roberson, Bobby Warren  
Roberson, Earl A.  
Roberts, Patricia Louise  
Roberts, Thomas Leon  
Roberts, William M III  
Robinson, Lonnie Wayne  
Robinson, Rodney K.  
Robinson, William Ellsworth  
Roby, Ida Mae  
Rogers, Jacqueline L.  
Rojas, Freida Ellen  
Rolette, Harold  
Ronnau, Grace I.  
Rose, Cynthia  
Ross, Linda Marie  
Rowell, Kimi Marie  
Rowland, Debra Lee  
Ruffinen, Joseph Scott  
Rumsey, Lisa Jean  
Rusche, Hazel  
Rush, Samuel Lynn  
Rushing, David Wright  
Rushing, Mary Helen  
Rusow, Stanley James  
Rusow, Van Roger  
Rusow, Virgil James  
Russell, Alfred Lelland  
Sadler, Ronald Deming  
Sage, Addie E.  
Salzar, Christopher Alan  
Sanchez, Raymond Alfonso Jr.  
Sanders, Cheryle Annette  
Sanders, Darlene A.  
Sanders, Elton Eugene  
Sanders, Kim Elaine  
Sandlin, Carol Lynn  
Sandlin, Harold Thomas II

Sanger, Robin Melinda  
Satterfield, Juanita M.  
Savage, Sophia  
Savory, David Eugene  
Savory, Jackie Allan  
Savory, Quinton Leroy  
Sawtelle, Patricia Marie  
Saxon, Elsie L.  
Scallan, Regina Ann  
Scantlin, Abe W.  
Schimmel, Robert  
Schlehuber, Mark Wayne  
Schlehuber, Michael Gene  
Schlubach, Jaynie Elise  
Schmidtkofer, Paul Anthony  
Schmidt, Lori Jo  
Schoemann, Dee Martin  
Schoemann, Francis  
Schoemann, Larry Keith  
Schreiber, Laura Lynn  
Schrepfer, Robert C.  
Schwartz, Michael Paul  
Scott, George Wm  
Scott, James C. Jr.  
Scott, Lisa Michelle  
Seale, Tawana Gayle  
Shadden, Arenda Kay  
Shallcross, Gloria Laine  
Shaw, Rebecca Jane  
Shelton, Georgia A.  
Shemek, Catherine Lee  
Siddons, William Travis  
Silas, Kenneth Wayne  
Simecka, Jerry Wm  
Simecka, William Bryan Jr.  
Simecka-Pappas, Betty Jean  
Simmons, Rhonda Kay  
Simon, Aldon Leforest  
Simon, Steven Lee  
Simon, Theresa Anne  
Simon, Veronica A.  
Simonson, Linda Sue  
Sims, Louis E.  
Singletary, Gail  
Singletary, Norma Lucille  
Singleton, Joe Lorne  
Sinor, Alta Mae  
Slavin, Danny L.  
Slavin, Ray Robert  
Slavin, Timothy B.  
Sleas, Robert Benjamin  
Slover, James Andrew Jr.  
Slover, Sherry Lynn

Smith, Betty Jean  
Smith, Bobbie Eugene  
Smith, David Eugene  
Smith, Denise Darnell  
Smith, Destiny Fawn  
Smith, Gary F.  
Smith, Gary Randall  
Smith, Glenna Lucile  
Smith, Jay Neal  
Smith, Kelley Suzanne  
Smith, Leanna  
Smith, Leroy  
Smith, Lila Jean  
Smith, Lorraine Mae  
Smith, Mark Robin  
Smith, Morris Dean  
Smith, Patricia Lou  
Smith, Paul H.  
Smith, Roy Thomas Jr.

Smithson, Jackie Ray Sr.  
Snow, Gertie E.  
Snow, Richard Wyman  
Snyder, Kathleen Kaye  
Snyder, Mary Theresa  
Soelter, Sharon Ann  
Soocey, Wilbert Duane  
Sorensen, Beverly Jo  
Southernland, Sheila S.  
Sowersby, Susan Grace  
Spalding, Thomas F.  
Sparhawk, Deborah Monette  
Sparks, Cheryl Lynn  
Sparks, Richard Dale  
Spealman, Nancy L.  
Spencer, James Eldon  
Sperry, Oval Marie  
Spillman, James  
Spurlock, Kenneth Douglas

## ADDRESS CHANGE FORM

The following is my current mailing address.

Name: \_\_\_\_\_  
(Include Maiden) (Please Print)

Address: \_\_\_\_\_

State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Birthdate: \_\_\_\_\_

Send To:

Citizen Band Potawatomi  
Indians Of Oklahoma  
1901 Gordon Cooper Dr.  
Shawee, OK 74801

Roll No. \_\_\_\_\_





## In your opinion ...

### Reader finds June issue interesting...

EDITOR

How-Ni-Kan:

The June 1991 issue of How-Ni-Kan was of special interest to me for two reasons. The first was the article about Ginger Schmidtkofer as we may be related. I have been wanting to get in touch with someone from that family. My grandmother, Katie Tessier was the older sister of Nellie Schmidtkofer. I hope someone in the family would write to me.

The other article was a letter by Maryann Frank who is descended from Basil Greemore who was my Great-Great grandfather. I would like to get in touch with her too. There was not a complete address for her.

B. Wayne Nearn  
Box 839

Greenfield, CA. 93927

### Trail of Courage Festival coming up...

EDITOR

How-Ni-Kan:

We want to invite all the Potawatomi to come to the 16th annual Trail of Courage Living History Festival Sept. 21-22 at Rochester, Indiana.

For the first time there will be a Potawatomi drum for the Indian dances, held 2:30 to 3:30 p.m. both days. The Dowagiac Singers, headed by Henry Bush, will come from Michigan to sing.

If you participate in the Indian dances you can get free admission by signing up at the registration desk at the Fulton County Museum at the entrance to the grounds. You will also get a badge that allows you to come and go as you please. Regular admission is \$4.00 adults, \$1.00 for children, free for children under six.

The participants badge this year honors Chief Aubbeenaubbee, a Potawatomi who lived here in the 1830's. The badge was designed and drawn by Martha Caparell, who has Indian ancestry. It has a bear and red-tailed hawk, which were the totem and clan of Aubbeenaubbee.

As a participant you can also camp free, so bring your camper or tent. You will have a great time singing around a campfire or take part in the barn dance Saturday night in the newly-completed round barn beside the museum.

You may also want to trade or sell hand-crafted Indian articles. There is no charge for a traders license for Indian dancers, but all trade goods must be pre-1840 style.

And there is a free supper Saturday night.

The Trail of Courage depicts frontier history. It has several historic camps: French & Indian War, Revolutionary War, Voyageur, Western Fur Trade, Plains Indian, and Woodlands Indian.

The Potawatomi Memorial Village consists of wigwams and demonstrations of Indian crafts such as basketry, beadwork, tanning hides, weaving, making cattail mats, cooking, etc. Each year a different Potawatomi family is honored and this year it is Aubbeenaubbee.

Tom Hamilton, member of the Citizen Band, has been an active participant since 1983. He video tapes the event. Tom's family, descendants of Abram Burnett, was the honored Potawatomi family in 1989.

Bill Wamego, another Citizen Band member, has attended since the early 1980's also. The Wamego family was honored in 1988, and Chief Metchah in 1990.

This year George Godfrey, another Citizen Band member, will demonstrate fingerweaving of sashes.

Another feature is Chippeway Village, a re-creation of the first white village in Fulton County, in 1830. It has a post office, blacksmith shop, stage and arena, and many food booths and lots of crafts.

The Hillside Amphitheater is situated on a hill overlooking the tepee village. Both stages have music and dance and historic programs all day.

Mass will be conducted on Sunday at the Trail by Father Georges Matthieu, a Prairie Band Potawatomi.

A canoe-landing and fur trading skit takes place on the banks of the Tippecanoe River.

Muzzle-loading shoots, tomahawk throws, skillet throwing and other frontier contests award prizes to the winners.

All participants are dressed in historic clothing to fit the period they are portraying. So it is just like a window to the past opened and you step through.

This is big festival that attracts over 10,000 people. This year the Trail of Courage was awarded a grant of \$1,700 from the Indiana Arts Commission to hire musicians and artists to perform. This is a matching grant and must be matched dollar for dollar by donations.

The Trail of Courage, museum and round barn are all located on 35 acres that lie beside the big dual-lane highway, U.S. 31, four miles north of Rochester. It is very easy to find.

The Fulton County Museum and round barn are open Monday to Saturday from 9 to 5 year round, except holidays. So stop in whenever you are up this way. We have a Reference Room and do genealogy research.

Come find your roots in Indiana. We will welcome you with open arms and hearts.

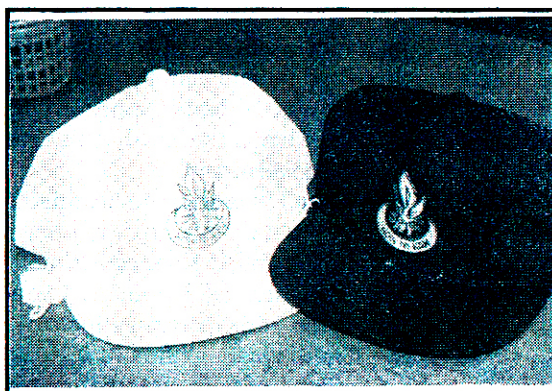
Shirley Willard, President  
Fulton County Historical Society, Rochester, IN.



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## In your opinion ...

### Reader shares sermon concerning history of Native Americans

EDITOR

HowNiKan:

As I get older (I'm 31 now), it seems to become more important for me to learn about my Indian heritage. It may also have something to do with explaining our heritage to my daughters, Julia age 7 and Malissa age 5.

As an idea for sharing our culture through the How-Ni-Kan, perhaps information relating to our Indian religion may be a feature for future consideration.

I am a member of the Pilgrim Congregational Church in Oak Park, IL. Our philosophy includes acknowledgement that we are all on a journey, and we are support and respect each other's paths. Enclosed you'll find a copy of the liturgist's portion of a recent sermon. While I was impressed and proud that these comments were made public, I was also forced to reflect on the suppression and blight of our brothers and sisters.

Hopefully, by studying our history we will be able to understand and improve our future.

Sincerely,  
Joan Rose Keith

Pilgrim Congregational Church  
Oak Park, IL.  
Liturgist: Jeff Petertil

Greeting: Good morning and welcome to Pilgrim Church. The grass withers, the flower fades but the word of our God will stand forever, was the bible passage last week. Here in mid-December the cold winds blow in from the north and the days shorten, a lot faster than our list of things to do shorten, and we come together as a community of faith, sure in the knowledge that the light for our journey will soon come. We especially welcome our visitors ...

Scripture: Before reading the scripture lessons this morning I would like to take a few minutes and share a memorial and a concern with you.

The year 1992 is still more than a year off, but as we approach the 500th anniversary of the discovery of America by Columbus, some interesting things are happening. As preparations are being made for a celebration, some books and commentaries are appearing which ask what it is we might celebrate. These commentaries ask whether, in the last 500 years, we have witnessed not only considerable gains but also some very significant losses.

About 20 years ago a surprise best-seller among books chronicles the history of native Americans in the American West. It took its title from the last line of a poem which begins:

I have fallen in love with American names,  
The sharp names that never get fat,  
The snakeskin-titles of mining-claims,  
The plumed war-bonnet of Medicine Hat.  
Tuscon and Deadwood and Lost Mule Flat.

The poem, entitled "American Names", written in the 1930's by Stephen Vincent Benet, goes on to mention Little French Lick and Calamity Jane, Salem and Santa Cruz, Boston and Harrisburg, Spartanburg, Painted Post, comparing them favorably with European names like Seine and Piave, Rue des Martyrs and Pisa, and then concludes:

I shall not rest quiet in Montparnasse.  
I shall not lie easy in Winchelsea.  
You may bury my body in Sussex grass,  
You may bury my tongue at Champmedy.  
I shall not be there. I shall rise and pass,  
Bury my heart at Wounded Knee.

Wounded Knee is the name of a creek which runs through a part of western South Dakota which for the last 120 years or so has been part of the Pine Ridge Indian Reservation. It was on that reservation 100 years ago yesterday that Indian Bureau police seeking to arrest the Sioux Chief, Sitting Bull, shot him dead.

The land of western South Dakota has never been particularly accommodating to humans-especially when you take away the Black Hills, which the U.S. government had taken from the Indians a few years before 1890-but the land must be particularly bleak when it is mid-December and your great leader has just been killed.

Some of the Indians fled the reservation but they soon surrendered to the U.S. calvary and were led to Wounded Knee Creek, where on December 29, 100 years ago, more troops surrounded them and prepared to disarm them when a single gunshot went off and began a massacre of 350 Indian men, women, and children.

A blizzard came up and the dead Indians were left where they lay. A photograph of the Indian leader Big Foot, frozen and grotesquely shaped in death, sits today in the Smithsonian Institute. An old man, he had been suffering from pneumonia and was found shot to death near the stretcher that had borne him to the surrender talks.

The treatment of native Americans is not a proud or pleasant part of American history. The only good thing that can be said about the Wounded Knee Massacre is that it was the last of many large scale bloodbaths inflicted upon the North American Indians by the United States government.

When I was asked to liturgist ten days ago, I did not know what the Scripture reading was and I did not know of the Wounded Knee centennial. When I became aware of the centennial. I wondered how I could bring it to the attention of the congregation.

Could i just mention it as a prayer concern and not comment upon the fact that many Christians believe, even today, that between the time of Christ and the coming of the first missionaries to this continent, God cared not at all for this land and its people. I felt mention in prayer was not adequate.

I also wanted to say that the words in Exodus "I the Lord your God am a jealous God, visiting the sins of the fathers upon the children to the third and the fourth generations of those who hate me," may be less meaningful to us than the Great Law of the Iroquois Nation: "In our every deliberation, we must consider the impact of our decisions on the next seven generations." Jim Gilchrist reminded me of that on Earth Day last April as we watched the kids rush outside to help in the planting of the tree on the front lawn.

And on Earth Day no white man was quoted more often than Chief Seattle, who made his way into Peter's sermon and many others, and no leader today has the courage and wisdom to say what Chief Joseph of the Nez Perce said in 1877, "From where the sun now stands I will fight no more forever."

And then I read today's Old Testament scripture lesson from Isaiah. As I read from Chapter 61, I invite you to witness the words being spoken not only about the people of Judah 2500 years ago but also about the Cherokee and the Cheyenne, the Sioux and the Sauk, the people of Guatemala and the people of Brazil, the people who may have no growth in GNP but also have no homeless, who care for their own, the American Indians who today fight for their rights in Wisconsin and New York and Washington State and South Dakota.

"The Spirit of the Lord God is upon me,  
because the Lord has anointed me  
to bring good tidings to those who are afflicted;  
God has sent me to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and the opening of the prison to those who are bound;  
to proclaim the year of the Lord's favor,  
and the day of vengeance of our God;  
to comfort all who mourn;  
to grant to those who mourn in Zion —  
to give them a garland instead of ashes,  
the oil of gladness instead of mourning,  
the mantle of praise instead of a faint spirit;  
that they may be called oaks of righteousness,  
that planting of God, that God may be glorified.  
They shall build up the ancient ruins,  
they shall raise up the former devastations;  
they shall repair the ruined cities,  
the devastations of many generations.

For I the Lord love justice,  
I hate robbery and wrong;  
I will faithfully give them their recompense,  
and I will make an everlasting covenant with them.

Their descendants shall be known among the nations,  
and their offspring in the midst of the peoples;  
all who see then shall acknowledge them,  
that they are a people whom God has blessed.

For as the earth brings forth it shoots,  
and as a garden causes what is sown in it to spring up,  
so the Lord God will cause righteousness and praise  
to spring forth before all the nations.

The Gospel lesson is from John 1, 6-8, 18-.....

### Tapes teach language and culture...

EDITOR

How-Ni-Kan:

As many others have written lately, I too would like the Potawatomi language and culture kept alive. I am trying to learn the language but I can only do so by means of the tape put out by D. Amob Perrote of the Prairie band. I hope he continues the series of tapes.

I would like to invite all the tribal members in the Kansas City area to contact me. As the Vice President of the Kansas City Indian Club our main purpose and goals are to keep alive and maintain our culture and heritage and maintain a fellowship with others that are interested in preserving our past and keeping it alive today.

I am also trying to find some genealogical information on my great grandfather Samuel Thompson who was married to my great grandmother Mary Rosalee Greemore Thompson. I would appreciate any information anyone might have.

Megwetch,

Maryann Frank  
Vice President  
Kansas City Indian Club  
81 Sierra Circle  
Olathe, KS 66061  
(816)421-6493 (Club #)

### Pow wow enjoyed by family...

EDITOR

HowNiKan:

Dear Tribal Brothers and Sisters,

I would like to tell you how much my mother, sister, brother and I enjoyed the Powwow on Saturday, June 29, 1991. The (Willmett) family reunion on the camp ground was so convenient for us. It was great seeing kin we knew and meeting others for the first time.

Being a "bingo nut" I especially enjoyed playing the "free" bingo pack in the evening. It was a nice size pack, too. Thanks, Bob Davis!

The food and ice tea certainly was appreciated during the business meeting but next year please put cold water on the tables. The food and service on the camp ground was excellent. We would like to say thank you to all the people who helped make the Powwow such a pleasant experience for us. We are looking forward to next year's Powwow.

Sincerely,  
Melba L. Schenck  
Chouteau, OK

### In memory of...

EDITOR

HowNiKan:

In memory of Marguerite (Peltier) Nickels. Passed away July 23, 1991. She was born Dec. 4 1908 and left us to go on to be with Jesus on the morning of July 23, 1991 at 11 a.m. She and John Nickels were married, in 1927. This union was born three sons, all lived close by her. She was a sweet and loving mother. She loved the Lord. The night before she left us, she talked to us all night and told us many things to be remembered. We will always cherish those words, lots of things we didn't know. So now we know she is with her heavenly father in a new home. It makes her leaving so much easier for us. So she won't need her paper any more. She loved the HowNiKan News so very much.

In Christ Love  
Earl and Ann Nickels (oldest son)



# Child / Adult Relationships

**Tips For Back-To-School and Better Relations Between Parents and Children**  
from the Tribal Health Services, Joyce Able, RN, Director



## UNDERSTANDING: The Most Important Grade

### TIPS AT REPORT CARD TIME

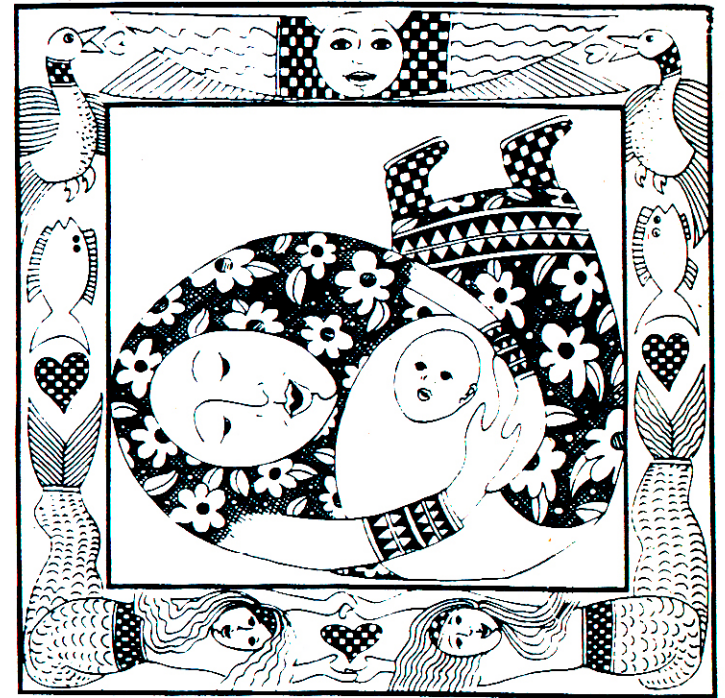
1. **SIT DOWN** with your child and look over the report card.
2. **PRAISE THE CHILD.** Find at least one good thing: attendance, no tardies.
3. **BE CALM!** Let your child tell you about his poor grades.
4. **ASK** how you can help your child do better.
5. **ASK** what your child can do to make better grades.
6. **MAKE A PLAN** with your child's teacher and your child to do better.

*Religious Community  
Partners in Prevention*

## TEN WAYS YOU CAN HELP



1. Plan an adult education program in your congregation to learn about the needs of children.
2. Become a "child advocate" and speak up for the needs of children in your congregation and your community.
3. Evaluate how the programs of your congregation meet the needs of today's children and their families.
4. Form a partnership with a child care center that serves low-income children.
5. House a full-day child care center or after-school child care program in your congregation.
6. Celebrate children with a special worship service.
7. Give special recognition to the people from your congregation who work with children.
8. Open your congregation to local parent educational programs.
9. Support a network of family child care providers in your congregation.
10. Volunteer in a program that serves children.



THUS, ALL THE  
BABIES  
WHO ARE SMILED AT & HUGGED  
WILL KNOW HOW  
TO LOVE.

SPREAD THESE VIRTUES  
THROUGHOUT THE WORLD...  
NOTHING ELSE NEED BE DONE.

MENCIUS  
372-289 BC



**Child Abuse  
Prevention Project**

Gainesville, Florida



# Tribes in Oklahoma...

## Tribes gather in Stroud for Smithsonian Seminar

Representatives from 16 states and 23 tribes gathered at the Sac and Fox National Public Library in Stroud, OK, August 10-16, for a Smithsonian Seminar called "Skills and Strategies for Managing Tribal Archives."

Twenty five students and six faculty studied organizing and developing archived programs, appraisal concepts, collections resources, oral history projects, preservation techniques and proposal writing.

A field trip to the Oklahoma Historical Society was on the agenda of the seminar, one of three offered to Indian tribes by the Smithsonian's Office of Museum Programs.

Students and the tribes they represented included Karen Alexander, Miami Tribe, Miami, OK; Corky Allen, Yuchi Tribal Organization, Sapulpa; Kathryn

Beaulieu, Red Lake Nation, Red Lake, MN; LeManuel Bitsoi, Navajo Nation, Window Rock, AZ; Jeanne Brink, Abenaki Tribe, Barre, VT; Angelita Bullets, Kaibab-Paiute Tribe, Fredonia, AZ; Jayne Dangel, Tlingit/Haida Tribes, Juneau, AR; Verna deLeon, Menominee Tribe, Keshena, WI; Hank Gobin, Talalip Tribes, Marysville, WS; Anita Horace, Hopi Tribe, Kydostmobi, AZ; and Alfreda John, Mississippi Band of Choctaw, Philadelphia, MS.

Also Norma Kraus, Eastern Shawnee Tribe, Seneca, MO; Nancy LaClair, Squaxin Island Tribe, Shelton, WS; Alexandra Lindgren, Kenaitze Tribe, Kenai, AK; Tessie Naranjo, Santa Clara Pueblo, Espanola, NM; Sharon Parrish, Coquille Tribe, Coos Bay, OR; Dixie Seyler, Coeur d'Alene Tribe, DeSmet, ID; Lynda

Shoshone, Washoe Tribe of Nevada and California, Gardnerville, NV; Theresa White, Yakima Nation, Toppenish, WA; Donna Wytsalucy, Zuni Nation, Zuni, NM.

Project faculty included Brenda Boyd, Archivist for the Mille Lacs Band of Chippewa, Onamia, MN; Shayne Del Cohen, Ph.D., Consultant, Reno, NV; Robert Gough, J.D., Consultant to Minnesota Historical Society, Eagan, MN; Magdalene Medicine Horse, Archivist, Little Big Horn College, Crow Agency, Montana; Kent Carter, Director, Federal Records Center of the National Archives, Fort Worth, TX; and Jan Vassar, Acting Director of the Sac and Fox National Public Library.

Smithsonian staff directing the seminar were Alyce Sadongie and Gayle Edmunds, both of

Washington D.C.

Special events for the group this week included a welcome reception hosted by the Sac and Fox Library Board, a traditional dinner and handgame with the Sac and Fox elders group hosted

by the Sac and Fox Nation, a tour and reception at the Pioneer Museum of Chandler hosted by the Lincoln County Historical Society followed by a cookout at a local home.

## BIA Offices of Education moving to Oklahoma City

It's official!! The Bureau of Indian Affairs Muskogee and Anadarko Area Offices of Education will be moving to Oklahoma City. Word of the move was received at the Anadarko Area Office on Friday, July 14.

The site for the Oklahoma City office has not been decided. The new office will be staffed with nine positions. The staff of both the Muskogee and Anadarko offices are being asked if they are willing to make the move to Oklahoma City. From this list, the staff will be selected. Some positions will not be the same grade as they are now at the area offices.

The move to Oklahoma City is expected to be completed by October.

The consolidation of the two offices has been in the mill for several years. But the discussion was stepped up this past year. Word of a possible move was given to the tribal leaders last

summer.

By October, word was received that the consolidated office would be located in Tulsa.

Many tribal leaders were opposed to the move. But told Washington, that if the move was to be made, the office should be located in Oklahoma City. Still Washington insisted the office would be in Tulsa.

When Ed Parisian, Director of Indian Education, came to Oklahoma to attend the BIA Task Force meeting in April, the tribal leaders expressed their support of Oklahoma City for the Education office. Parisian stated that he was unaware that the tribal leaders opposed the Tulsa site and would have another study made of the Oklahoma City location.

GSA is currently looking at sites and rental costs in Oklahoma City. The Education office should know by September where the office will be located.

## Five tribes sign document for corporation, fund raising started for new center

Five Oklahoma Indian tribal chiefs June 12 signed a historic document that creates a nonprofit corporation for educational and charitable purposes for the benefit of American Indians.

Bill Anoatubby, Governor of the Chickasaw nation, explained the corporation's purpose is to preserve American Indian culture, traditions and history as well as provide information and research to promote Indian economic development within the state of Oklahoma.

Other Indian leaders signing the agreement included Jerry

Haney, Chief of the Seminole Tribe; Claude Cox, Chief of the Muskogee Creek Nation; Chief Elmer Manatowa of the Sac and Fox Tribe, and Larry Nuckles, Governor of the Absentee Shawnee Tribe.

Nuckles and Manatowa also chair two Oklahoma Intertribal councils, the Shawnee Agency and the United Indian tribes of Western Oklahoma respectively.

The new corporation is to serve as a building block from which a world-class American Indian cultural and historic complex will develop.

Oklahoma has more American Indians than any other state with more than 30 federal recognized tribes headquartered in the state and more than 65 tribes represented within the Indian population.

Negotiations for the development site of the American Indian Cultural and Historic Center are continuing and fund raising efforts have begun.

For more information, contact Governor Anoatubby 405/436-2603, or the Oklahoma Tourism and Recreation Department 405/521-2406.

## Legislative meeting set for October

A new organization of state legislators who are American Indians has set a tentative meeting for October in Oklahoma City, a state senator said Thursday.

"What we plan to do is to crystallize our goals so that we can present them to the national Conference of State Legislatures," said Sen. Enoch Kelly Haney, D-Seminole.

Haney, a Creek-Seminole, was elected vice chairman of the National Council of Native American Legislators at the organizational meeting in Denver late last month.

"Our purpose in forming this organization was to identify Indian issues that are affected by state legislatures," Haney said, "What we want is to have these issues resolved through coopera-

tive agreements between the state and the tribal governments."

By having members from various states, "we will be able to exchange ideas on various programs and plans," he said.

The National Council of State Legislatures estimates there are about 30 Indian state legislators throughout the country.

Haney said these state legislators were the ones to deal with the cooperative agreements because of their state positions and the fact they have experience in tribal government.

"We agreed to affiliate with the National Conference of State Legislatures so that, hopefully, they will go along with our proposals," Haney said.

State Rep. Angela Russell of Montana, a Crow, was elected chairman of the new organiza-

tion.

Participants at the organizational meeting discussed ways of increasing Indian participation in the state political process, Haney said. The council will seek support from private foundations, businesses and other organizations to help raise awareness about Indian issues on state political agendas.

The members heard presentations from Marshall Plummer, Navajo Nation vice president; David Lester, director of the Council of Energy Resource Tribes; Kimberly Craven, a staff member for Rep. Ben Nighthorse Campbell, D-Colo., the only Indian member of Congress; and Yvette Joseph, a staff member for the Senate Select Committee on Indian Affairs.

## Minority Student Program Available at Oklahoma State In Oklahoma City

Consider your future at OSU in Oklahoma City! A comprehensive two-year college, OSU-OKC is conveniently located and offers over 40 associate of applied science and certificate programs in a variety of career fields. OSU-OKC has an "open-door" policy and is well-known for its successful graduates.

Minority Student Programs and the new Multicultural Affairs Office are available this fall to assist minority students in achieving their educational goals. The primary purpose is to facilitate and enhance the educational experiences and social adjustments of minority students attending OSU-OKC.

The MCA Office is directed by Paulette Tall Chief, a full-blood Native American of the Comanche and Delaware tribes. "The minority student efforts at OSU-OKC consist of counseling services, skill-building programs and workshops, minority student organizations, tutoring and placement opportunities," said Tall Chief. "Orientations for new minority students are conducted at the beginning of each semester."

In addition, Oklahoma State University-Oklahoma City has tuition fee waiver minority scholarships available for the fall semester. To be eligible the student must have an ACT composite score of 18 or above or grade point average of 3.01 and must be a resident of Oklahoma.

To apply for the minority scholarships or for more information about minority programs and the MCA Office, contact Tall Chief, Multicultural Affairs Office, OSU-OKC, 900 N. Portland, Oklahoma City, OK 73107 or call (405) 945-3316.



## NATIONAL NEWS

# Three workshops added to Lawrence Indian Arts Show

A series of three workshops presented by nationally known American Indian artists has been added to the 1991 third annual Lawrence Indian Arts Show.

The workshops, to be held at the University of Kansas Museum of Anthropology, Haskell Indian Junior College and the Lawrence Arts Center, will involve up to 100 participants in Acoma Indian pottery making, Plains Indian quill and beadwork, and contemporary print making.

Acoma pottery making will be taught by Dolores Lewis Garcia and Emma Lewis Mitchell. Traditional Acoma pottery processes will be taught, including clay preparation, coil and pinch techniques, shaping and surface treatments, decorations and cow-chip firing.

The techniques used by the Lewis family are those used for centuries by Pueblo people and feature prehistoric Mimbres, Anasazi, Hohokam and original designs. The pottery workshop will be 9 a.m. to 3:30 p.m. Sept. 23 to 28 at the Lawrence Arts Center. The registration fee

and materials costs is \$100.00 and registration is limited to 30.

Plains Indian quill and beadwork will explore historic and contemporary creations with Benson Lanford, Emil Her Many Horses and Alice New Holy Blue Legs.

Participants will study the Museum of Anthropology's historic Plains Indian collection and recent works by American Indian artists exhibited at the Lawrence Indian Arts Show's third annual Juried Competition, will see demonstrations by Indian artisans and then will do their own artwork. The workshop concentrates on techniques and media used for centuries by American Indian artisans for decoration.

Lanford, an authority on Plains Indian decorative arts, will discuss symbolism, tribal styles and regional artistic expressions. New Holy Blue Legs, designated a National Heritage Fellow by the National Endowment for the Arts, is a Lakota Sioux quill artist. Porcupine quill work, an art form long before Europeans came to

North America, was largely replaced by beadwork during the 19th century. The New Holy family has been instrumental in resurrecting this art form. Her Many Horses is director of the Buechel Memorial Lakota Museum in South Dakota. He is a gifted beadworker and has won many prizes in juried competition.

The first session will be 9 a.m. to 4 p.m. Oct. 11 and 9 a.m. to noon Oct. 12. The second session will be 1 to 4 p.m. Oct. 12 and 9 a.m. to 4 p.m. Oct. 13. Both sessions will be at the KU Museum of Anthropology. The registration fee and materials cost is \$50.00 and registration is limited to 20 participants per session.

The print-making workshop will be taught by Benjamin Harjo Jr. and will explore techniques and media such as woodblocks, monotypes and lithographs. Through hands-on experience, participants will learn woodblock print making. Harjo is a painter, printmaker, and graphic artist. His work has been exhibited throughout the nation. The print-making workshop will be at Haskell

Indian Junior College. Session one will be 9 a.m. to 4 p.m. Oct. 19 and 9 a.m. to noon Oct. 19. Session two will be 1 to 4 p.m. Oct. 19 and 9 a.m. to 4 p.m. Oct. 20. The registration fee and materials cost is \$50.00 and registration is limited to 20 participants per session.

The workshops are made possible by a grant from the Metropolitan Life Foundation.

American Indian artists from throughout the country are invited to enter the Lawrence Indian Arts Show's juried competition and to take part in an Indian Market. The juried competition show and sale opens to the public Sept. 14 and ends Oct. 27. The Indian Market at Haskell, Sept. 14 and 15, will offer contemporary and traditional art by American Indian artists selling their works from booths. Other events will be a retrospective exhibition of the works of Sioux artist Oscar Howe at Haskell Sept. 14 to Oct. 27, the workshop series by American Indian artists, an exhibition of recent works by the workshop artists at the Lawrence Arts Center Sept. 14 to Oct. 20 and a performance by Indian flute player R. Carlos Nakai, presented by the KU Concert, Chamber Music and New Directions Series Sept. 19 at Haskell.

For more information, contact Maria S. Martin, Lawrence Indian Arts Show, Museum of Anthropology, University of Kansas, Lawrence, KS. 66045; (913) 864-4245.

## Native American Festival to be held at Inwood Hill Park

There will be Native American food, dance, storytelling, crafts demonstrations, games and more to educate and entertain visitors at the Ninth Annual Native American Festival: "Tree Rings—Preserving the Inwood Forest." The festival will be held Saturday, Sept. 14, from 10 a.m. to 6 p.m. at Inwood Hill Park (New York City).

In 1983, the Urban Park Rangers stationed in Inwood Hill Park launched an annual Native American Festival. Since 1987, the festival has been a collaboration between the Urban Park Rangers and the Native American Heritage Committee with the support and participation of the

Museum of the American Indian, now part of the Smithsonian Institution since President George Bush signed the legislation.

Every year the committee decides on a new theme for the festival. One of the objectives of the ninth annual festival is to stress the importance of the preservation of Inwood's 200 year old, 150 foot tall trees.

Native American values have always emphasized the importance of human activities being in harmony with the natural world. Traditionally, American Indians knew that the rings of a tree tell its life story. Good weather, droughts, forest

fires and times of stress are all shown in a tree's rings.

In Inwood Hill Park, Manhattan's largest and oldest stand of forest, the tree-ring record has begun to show that the forest is suffering increasing difficulties and lack of balance. Professional foresters who have surveyed the park say that if such present trends as erosion and invasion of non-native plants continue, the Inwood forest will die by the year 2010.

For more information about the festival, contact the museum's Indian Information Center, Martha Kreipe de Montano (212) 283-2420.

## Trail of Tears re-enactment planned

(From BISHINIK, June 1991)  
Choctaw Chief Hollis E. Roberts has announced plans for a re-enactment and memorial walk of the Trail of Tears arriving at Skullyville, Oklahoma.

Skullyville was the historic center of business in the Choctaw Nation in the 1800's, "Skully" being the Choctaw word for money. Since Skullyville was the location of the National Council of the Choctaw Nation where the \$710 donation to the starving Irish was collected in 1847, people of Ireland have expressed their wish to join the Choctaws on the journey.

Donnacha O'Dulaing, a radio broadcaster from Ireland, has announced his intention to walk the entire distance from Mississippi to Skullyville, staging the journey for a time frame of about six weeks. Although a definite date has not yet been named, it is expected that the Trail of Tears walk will begin in mid-April of 1992 and culminate towards the end of May.

O'Dulaing will bring other walkers from Ireland who wish to go the 500 miles from Philadelphia, Mississippi to Skullyville.

Upon arrival in Skullyville, the entourage will participate in a ceremony at the Skullyville Cemetery, where many of the

Choctaw people are buried who would have been in attendance at the historic meeting when the generous donation was made to assist the people of Ireland.

The Choctaw Nation is asking that everyone join in a portion of the walk. The exact route will be announced at a later date so that people from each area the walk crosses will be able to help commemorate by walking a short distance through their town.

More than 21,000 Choctaws began the long, sad march from Mississippi to Oklahoma in search of their "promised land". Only about 7,000 survived to see the wilderness of Indian Territory, now Oklahoma. Sickness, exposure to bad weather, and lack of food took loved ones from practically every family.

It was only 16 years after this dreadful experience that the Choctaws heard of the plight of the Irish, who were dying by the thousands in their homeland because of several seasons of failed potato crops. The good-hearted Indian people, always taught the gift of sharing, did not hesitate to volunteer what little they had, and collected \$710 dollars, which in 1847 was a great deal of money.

When the Irish Human Rights Movement, Action from Ireland (AFRI), heard of

the donation 142 years later, the director invited Chief Roberts to come and lead a famine memorial walk in Ireland. Money raised by AFRI continues to assist the poor people in our world today. AFRI has confirmed they will be actively involved in the Choctaw walk of 1992. Throughout 1992, the Americas will be celebrating the 500th anniversary of the "discovery" by Columbus. By initiating a Choctaw Trail of Tears Memorial Walk, the tribe will symbolize the dignity with which the Choctaws have survived and prospered, while retaining much of our cultural and spiritual identities.

In addition to celebrating survival, the Choctaw Nation also hopes the walk will draw attention to the need still experienced by native people, in the United States and in other countries. There are hungry, poor people throughout the world who need someone to reach out to them with love and assistance.

If you are interested in participating in the Walk of 1992 from Mississippi to Oklahoma, or anywhere in between, please contact Chief Hollis Roberts at the Tribal Complex in Durant for more information on how you can help. You may write P.O. Drawer 1210, Durant, OK 74702.

## Pine Ridge and Rosebud covered by new tabloid

(From The Lakota Times, Dec. 11, 1990)

In an unprecedented move, the board of directors of Native American Publishing, Inc., parent company of the weekly Lakota Times, has decided to start a twice-monthly tabloid to be named the Sicangu/Oglala Times. The initial edition was launched out of Martin on Jan. 15, 1991.

Tim Giago, publisher of the Lakota Times and president of NAP, Inc., currently a Nieman Fellow at Harvard University in Cambridge, Mass., came up with the idea after pursuing courses in the operation of newspapers under the tutelage of Bill Kovach, Nieman Foundation Curator and former editor and publisher of the Atlanta Constitution.

"It bothered me for quite a long time that our coverage of Pine Ridge and Rosebud has not been as localized as it was when we were physically located at Martin," Giago said from Cambridge.

He added that the move to Rapid City has been a success in that it has raised the Times' national profile in a way nothing else could have. This has been to the benefit of all Native Americans, he believes, and the effort to build that profile will continue. But it will no longer come at the expense of Rosebud and Pine Ridge community news.

"I knew that we had to get back to this kind of news coverage because the people of these two reservations, the largest in South Dakota, deserve it."

Giago said that by setting up a tabloid newspaper in the old Martin offices of the Times, he will be able to be much more in line with the advertising rates used by competing newspapers. The local office will be staffed with office personnel and writers to cover the two reservations.



# Program developed for Native American dependency treatment

The treatment of alcohol and drug dependency is always difficult, and is usually accompanied by secondary issues such as physical abuse, low self-esteem or depression. Within one cultural group in North America, treatment and the willingness to seek help is compounded.

According to a press release from Community Psychiatric Centers in Laguna Hills, California, CPC College Meadows in Lenexa, Kansas, a first-of-its-kind program, was established in October, 1990 — the Native American Indian Program. According to Program Director Michael Smith, a Senior Certified Alcoholism and Drug Addiction Counselor and a member of the Navajo tribe, "This program is the first time that Native American professionals have been assembled to treat alcohol and drug dependency, in a free-standing private psychiatric and chemical dependency hospital setting, and deal with the Native American issues at the same time."

While detoxification treatment is the same for Native American Indians as it is for other patients, Native American culture and spirituality must be considered if those patients are to remain in recovery.

Said Smith, "We began this program with specific goals of what we wanted to accomplish. First, was to treat Native American Indians using holistic approaches, which form the basis of Indian belief and community. This fit well with CPC's overall treatment philosophy of looking at the individual in all areas of his or her life: the physical, emotional, cognitive and spiritual. This same philosophy is evident in the Native American Indian cultural systems — the interconnectiveness within the individual and to the community."

"Second," Smith continued, "was to provide positive role models for Native Americans. We want to show that we can succeed for ourselves and our communities. It was very important that CPC hired an all Native American staff for this program. We have three certified chemical dependency counselors, two nurses, one master level social worker and one family practice physician."

"The Native American Indians' experience can be likened to a tree stripped of its bark, branches and roots. They were then

transplanted to regions far from their original homes. Over time, the phenomenon of 'community trauma' set in."

Smith explained that community trauma begins to affect all members of the group, even years after the original event. The trauma is not transmitted genetically, but culturally. "Community trauma is more insidious and does more damage," Smith said. "It's unseen and like a fog it creeps in, settles in and begins to immobilize the community and all its members. The trauma begins to blind them to the

community connection and spirituality. Through assimilation, the community and spirituality was discouraged. But it was the connections to the community and spirituality that enabled them through generations, to deal with life," Smith said.

The program thus makes use of Native American rituals. Smith explains: "We pick the positive rituals from our past that transmit our beliefs that individuals can overcome adversity and strengthen the bonds of universal harmony and cooperation with all peoples."

**"To cope with unemployment, lack of education, racial discrimination and cultural differences, many Indians have turned to alcohol and drugs,"**

awareness that they can overcome their problems."

Alcoholism and drug abuse become special traumas for the Indian communities. "To cope with unemployment, lack of education, racial discrimination and cultural differences, many Indians have turned to alcohol and drugs," Smith said. "The young people, though they hear from their parents and society that alcohol and drugs are dangerous, see their parents abusing these substances. Too often, they emulate the parents, and the community trauma continues."

Having a Native American staff "makes the patient feel more at home, at ease when they see someone of their own background. That helps the trust and bonding, which is necessary to begin a successful recovery," he said.

The Native American Treatment Team uses "Transcultural Values" to build the patients' self-esteem. "All cultures that I have seen share values in common — love, trust, family. Many of these are at the core of tribal values. We use that, and tribal ritual, to begin their recovery."

"When Native American Indians were transplanted to reservations, the governments (federal and state) took away a very important part of their being: their com-

One such ritual is the Sweet Grass Ceremony. Sweet grass, which grows in abundance on the Great Plains of North America, is burned to produce an incense-like smoke. Patients then begin to discuss their feelings, good and bad. "We begin to communicate, based on honesty, love and compassion. The ritual is known to every tribe because it's been part of the culture for centuries. In its way, it's the Native American '12-Step', and a prayer closes our ceremony," he said.

Because the emphasis of the Native American Indian culture is on the inner spirit, Smith said that the program only uses medication when needed. "Physicians with the team don't prescribe medication until they're absolutely sure it's required. Too often, what may be considered psychotic behavior, as applied to a Native American, is but a reflection of the Native American culture."

The response from the tribes has been positive. Smith said he has received strong encouragement for providing "role models for the community." Several Native American service groups in the U.S. and Canada, and a radio station, have contacted him about the program. There have been, he points out, some negative reactions that an "agency of the system" is

backing a solution to a problem that, in some ways, the system created. But, those individuals, in Smith's opinion, are still gripped by community trauma and haven't realized that they control their own destiny.

"CPC is a private corporation with a sound financial background that is taking steps to pay back its success," Smith said. "The pay back is to a group of people hardest hit by social problems — Native American Indians. CPC recognized the cultural barriers created by people, and to deal with these barriers, hired Indian staff to treat Indian patients."

"We are projecting a positive image and message for the Native American communities: it is possible to use your heritage and deal with your problems today and be a productive member. The cycle of 'community trauma' can be broken."

Patients to the Native American Indian Program have come, so far, from Kansas, Michigan and Ontario, Canada. According to Smith, nearly 50 percent of Native American Indians do not live on reservations, and these are the ones Smith wants to reach out to. "Unlike those on the reservations who have some tribal community to lean on, those who left need to know that there is a program to help them."

## Studies show dropout rate way up for American Indians

American Indian high school students drop out at a rate of 50%, and Indian college students drop out at a rate of 65%, according to a recently published report titled *The Indian Dropout: An Annotated Bibliography*.

The dropout rate for Indian high school students is 250% higher than the rate for the U.S. as a whole, according to the author of the report, Dr. Dean Chavers. He is Vice President of the Coalition for Indian Education of Albuquerque, NM, the publisher of the report. The dropout rate for Indian high school students is the highest of any ethnic group in the nation.

Actual dropout rates for Indian high school students ranged from as low as 25% for the Albuquerque Public Schools to as high as 81% for the State of South Dakota. Of 14 reports cited which deal with actual dropout data of Indian high school students, seven reported rates from 25% to 49%, and seven reported rates from 51% to 81%. Thus the national rate is about 50%.

A total of 31 reports are cited in the 24 page-report. The Coalition stated that it is calling for a national initiative to deal with the high dropout rate for Indian students, and will bring the problem to the attention of the U.S. Department of Education, the state departments of education, and the educational research community.

Copies of the report can be obtained from the Coalition For Indian Education, 3620 Wyoming N.E. Suite 206, Albuquerque, N.M. 87111, (505)275-9788.

# Poor management brings poor results

The government has managed its Indian schools so poorly that students score well below their grade level on standardized tests, an Interior Department investigation concludes.

Only two schools run by the Bureau of Indian Affairs performed at the national median, the department's inspector general said in a recent report.

Half the 153 schools considered in the report scored at the 25th percentile or below, meaning that three of every four students taking the tests nationwide performed better than the Indian children.

The BIA, which runs 180 schools with 40,000 pupils in 26 states, is "not providing the kind of quality education opportunity needed by Indian children," the report said.

Sen. Tom Daschle, D-S.D., said the report "comes as no surprise to anybody who has visited some of these schools."

"They're ill equipped. They are poorly managed in some cases. They lack resources," Daschle said. "The end result is seen by driving through many of these reservations: kids out on the streets when they ought to be in school."

Investigators cited numerous deficiencies with the schools, including a lack of academic standards, an inadequate computer system, inequitable funding and the "deplorable" condition of many buildings that are both unsafe and unhealthy.

Greg Bourland, a tribal chairman whose son attended a public school in Spearfish, S.D., before moving to a BIA school on the Cheyenne River Reservation, said the difference between the two was "like night and day."

Wayne Evans, an Indian education specialist at the University of South Dakota, said BIA students usually are two

to three years behind youngsters in public schools.

The BIA schools often are saddled with children who have been in trouble with the law or who can't function in public schools because of cultural differences, he said.

"Should we close those ... schools tomorrow, the kids ... would be run right out of those public schools," Evans said. "They simply won't function there. They'd fall through the cracks."

The Interior report blamed the problems on senior-level BIA officials who "have generally not given the education program sufficient priority."

The BIA's education office has had 17 directors in 12 years, the report said.

"We have to make a special effort to encourage accountability," said BIA spokesman Tommy Garrett.

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## News From Other Tribes

# Kansas tribes make headlines on sales tax issue

(From *The Lakota Times*, July 17, 1991) — While the issue of what if any sales tax compact the State of Kansas will sign with four Kansas tribes continues to create headlines, one of the tribes quietly prepares for a meeting that could effect its negotiations with the state.

If nothing else, the meeting of the general council of the Potawatomi Tribe will be historic.

For the first time ever, a governor of Kansas will address the annual meeting on the reservation seven miles east of here July 20, said George Wahquahboshkuk, tribal chairman. Gov. Joan Finney is expected to speak at 1 p.m., he said.

Last week, Ms. Finney announced that she had made an agreement with the Kickapoo Tribe renouncing the state's right to collect sales taxes on that reservation.

The governor issued a proclamation supporting tribal sovereignty earlier this year.

Announcement of the tax agreement angered Attorney General Bob Stephan, who had been negotiating tax compacts with the four tribes, the Potawatomi, the Kickapoo, the Iowa and the Sac and Fox.

Mr. Stephan said the governor had no authority to make such an agreement. He

subsequently filed a lawsuit against the governor and the Department of Revenue. The suit would force state officials to collect state sales taxes on all four reservations.

What impact the lawsuit will have on the Potawatomi Reservation is not clear, Mr. Wahquahboshkuk said, nor does he know if the governor will also exempt the Potawatomi from state sales taxes at the general council meeting this week.

What is clear is that tribal sovereignty, taxes and jurisdiction will be the foremost topics of discussion among Potawatomi tribal members.

The Potawatomi constitution provides for an annual meeting of all tribal members to hear reports of the past year's activities and financial reports and to vote on issues that affect the tribe.

The tribe has more than 3,800 enrolled members, with approximately 450 living on the reservation. A quorum at the general council meeting is 65 members. It is not open to the public or the press.

Although it has proved difficult in past years to get a quorum at the meeting, recent negotiations with the state over taxation and right-of-way for a new highway through tribal lands are expected

to ensure a good turnout.

Unlike the Kickapoo, who have levied tribal taxes in a tribally-owned smoke shop for the past 14 years, the Potawatomi have only recently begun enforcement of a tax code passed several years ago.

The code has come under attack from a variety of groups. They include:

- The attorney general and some Kansas legislators as well as merchants from the off-reservation community of Holton, Kan., who all claim tribal sales taxes are too low and create unfair competition with off-reservation businesses.

- Kathy Kaul, a member of the Citizen Band Potawatomi tribe in Oklahoma, who owns a smoke shop on the reservation and claims the tribal taxes are illegal. She and others contend the taxes must be approved by the general council of the tribe before they can be levied.

Ms. Kaul also refuses to pay state sales taxes, saying the state has no civil jurisdiction on the reservation.

The issue came to a head a month ago when the tribe pulled a drainage tube from Kaul's driveway, isolating the business, on grounds she owes \$80,000 in back taxes.

Then a few days later, the attorney

general's office raided the Kaul store and confiscated thousands of cartons of cigarettes. Mr. Stephan said her refusal to pay tribal taxes threatened tax negotiations between the state and the tribe.

Ms. Kaul has had to close her business temporarily and she faces criminal charges in state court. But she has now filed for a business license from the tribe.

This was a victory for tribal sovereignty, Mr. Wahquahboshkuk said. The tribal chairman also said he hopes the state will drop the charges against Ms. Kaul so she can re-open her business.

But come what may, the conflict of tribal sovereignty and state jurisdiction does not stop there.

The state is in the process of widening a highway which passes through the reservation.

Negotiating a tax compact with the state has been complicated by threats from the state, on more than one occasion, to move the highway expansion project completely off the reservation if the tax issue and jurisdictional issues involving right-of-way are not resolved.

Ultimately, Mr. Wahquahboshkuk said, agreements made with the state could affect tribal sovereignty for years to come.

# Wichitas work to establish a museum of their history

(From *The Daily Oklahoman*) — A museum is being established by the Oklahoma Indian tribe that has the most history to store in one — the Wichitas.

Tribal officials are working to expand their collection of artifacts and to more thoroughly tell the story of the tribe whose presence here traces to a time long before the "Land of the Red People" was called that.

Gary McAdams, tribal president, said the project "is to more or less document things, and not only for our tribal members but the public in general."

And, said tribal administrator Vanessa Vance, "it's something that is needed, especially for the young tribal members." She said that of the tribe's 1,597 members, more than half are 18 years old and a third are under the age of 5.

Preserving history is especially important for the Wichitas, who have been in Oklahoma so much longer than the other tribes, Vance said. "We were the first."

Historians say the Wichitas are descendants of a large group of people once living in an area encompassing present-day Oklahoma, possibly as far back as 1450 A.D. It's also believed they traveled so much between what are now Texas and Kansas that their route — called the Wichita Trace — was the forerunner of Jesse Chisholm's freight route and the Chisholm Trail.

The Wichitas, according to W.W. Newcomb Jr.'s book, *The People Called Wichitas*, occupied present-day Oklahoma and Kansas for so long, "that memory of where they had come from was hazy."

Officials say the historical project includes work by tribal members, including Virgil Swife of Anadarko, who is working to update tribal archives and locate more artifacts. A federal grant also may be sought, they said. It also involves the gathering of both stories and songs,

normally passed down by word of mouth.

While that is expected to be difficult, said Vance — "we've lost many of our elders, and we have only five or six that can speak the language" — it should prove fascinating and be a valuable contribution to future Wichita generations.

Berdona Holder of Gracemont, a prominent tribal member who speaks the language, said the Wichitas, though "the aboriginal people of this area," may once have lived in a colder climate. Their name, which in English would be pronounced something like "wek-e-tah," means "people from the north."

She repeats a story among the Wichitas

that Coronado thought he had found the riches he hunted in this country when he first spotted a Wichita village of grass huts. "When the sun shined down on those huts, they looked like gold."

And she recalls a legend involving a battle the Wichitas won against Spanish troops, possibly the recorded battle in the 1700s along the Red River in the area of present-day Petersburg, Oklahoma, and Spanish Fort, Texas.

The Indians won, goes the story, because of a meek old man who "had the power of the Great Spirit" and used a strip of black buffalo robe to hide the many warriors from the advancing Spanish

troops. So well did he hide them, the story notes, that the Indians "could hear the clanking of the armor, and if they wanted to, they could have reached out and touched them." This allowed the Indians to then turn and surround the Spaniards.

Holder recalls a prophecy made by a man she called her grandfather, when she was a young girl.

She said the man, speaking in Wichita and looking at the night sky, told her, "the white man is like a ghost — not afraid of anything — and someday he will walk on the moon."

And, she said, he told her, "that might upset the balance of everything, and bring about the end of time."

## Potawatomi reader shares original verse



EDITOR HowNiKan:

I am enclosing a photo and verse. For some years now I have written and lived here in New England with my 2 children. My son, Scott(Friend) Fullam is working in New York City. He is a graduate of Massachusetts Institute of Technology and the Northfield-Mount Hermon Schools in Greenfield, Massachusetts.

My daughter just finished her first year in fashion design at Endicott College in Beverly, Massachusetts.

As a student years ago, I studied at Emerson College in Boston, Massachusetts, majoring in Communications. Recently, I published two books, *Exile* and *It's Amazing*. These books are for sale through the writer, J.S. Fullam at \$1.25 each.

My Indian heritage plays a big part in who I am today. I am proud to be a Potawatomi.

My Aunt Mamie Echohawk lives in Oklahoma and I've visited there several times. Greetings to you Aunt Mamie! If this reaches you.

May God bless each and everyone of you on South Gordon Cooper Drive.

Sincerely,  
Julia Sousa Fullam  
P.O. Box 852

West Brookfield, Mass. 01585

Original Verse written by Julia Sousa Fullam

*Vines crossing one another is my name*

*Tootah was my dad*

*(Big Potato in Indian)*

*I've lived my life with*

*White people.*

*Lobster is my dish*

*And New England is my home*

*Narcissus line my path*

*And set my table.*

*I'm a curry concoction*

*With peanuts and coconut*

*Chutney spiced on*

*Quiet rice*



# ST. MARYS

By Father Maurice Gailland

*Diary Of The Potawatomie Mission  
Of St. Marys On The Lake*

1876

January 5:

Francis Xavier Palmer killed John Pryor. There is a great excitement but quieted down by one of the Fathers.<sup>241</sup>

January 6:

Mass is celebrated at six, eight A.M. and at ten-thirty A.M. as on Sundays.

January 10:

The number of Boarders is eighty. There has been no winter up to this time.

January 17:

There are eighty-one boarders. Father Van der Bergh is giving a triduum in the town of Ogden.

January 23:

There are eighty-one boarders.

January 24:

We have not been able to put up ice as yet. The weather is just like the spring-time. Two students, Meeham of Chicago and Frobes of St. Louis, get away secretly. Hurck, a student, arrived.<sup>242</sup>

January 25:

Father Driessen begins his eight-day retreat.

February 1:

Severe storm bounds us in—snow and intense cold. Garrigan, a student arrives.

February 14:

There are eighty-three boarders now—a student arrives. the farmers are bringing timber for finishing and decorating the church.

February 22:

The feast of Washington was solemnly celebrated from four to six P.M. The students conducted various rhetorical exercises in the presence of the people and were much applauded and praised. The discourses concerning the herd law, the speech about the American flag and that the Constitution should not be changed, were praised.

February 28:

Brother McNornim begins an eight-day retreat.<sup>243</sup> There will be exposition of the Blessed Sacrament three days during Forty Hours. There will be Benediction at seven P.M.

March 12:

The burial today of Lucilla Mathevon, a religious of the Sacred Heart who for thirty-six years lived among the Indians. She was the superior of the house of the Madames of the Sacred Heart for many years.<sup>244</sup> At the same time around the end of March, Sister Mary, a Madame of the Sacred Heart, died. The first American who entered the order of the Madames.<sup>245</sup>

March 27:

Intense cold. Huge snow drifts.

April 11:

Patrick Mitchell, a very pious Irish servants, died here.<sup>246</sup>

April 26:

Father Van der bergh begins his eight-day retreat.

May 6:

Bishop Louis Fink arrived.

May 7:

The feast of the Patronage of St. Joseph. Confirmation was administered to sixty-eight persons.

May 9:

Father Gailland begins his eight-day retreat.

May 25:

The Ascension of our Lord fell on this

day. There was renovation of vows. Our church was embellished by a magnificent candelabra hanging from the highest beam in the ceiling in the middle of the church. Gift presented to both Father Superior and Father Kuppens.

June 4:

We have given up the town of Ogden to the ministry of the Bishop, until now taken care of by us.<sup>247</sup> It will be under the care of the pastor of Junction City.

June 6:

Reverend Father Thomas O'Neil, the Provincial, arrived from the Osage mission.

June 15:

Corpus Christi—a solemn procession with the Blessed Sacrament was held today over the surrounding hills and neighboring valleys of St. Marys. People flocked from the near-by districts. Many musicians sang the praises of the Lord, some in English, some in Latin, and some also in Potawatomie, from the adorned vehicles.<sup>248</sup>

June 29:

Today, the students had a literary contest in the aula of the school; the distribution of prizes followed the contest.

June 30:

Today the boarders are going home, with the exception of at least nine. Reverend Father Stuntebeck, rector of the college, and Carissimi Schlicher and Wier are accompanying them to St. Louis.

July 1:

Z. J. Quinn, a secular priest, arrived for a four-day retreat.<sup>249</sup>

July 22:

Reverend Father Rector of the college returned. All the coadjutors, with the exception of three, begin their annual retreat under Father Rimmeli, who begins his retreat with them at the same time. Bro. F. Lawless is gravely ill.

July 30:

Father Hill visits us.

August 7:

Brother Leo Sinner visits us. He left on the ninth.

August 14:

Van Jak Mortel arrived today—left the same day.<sup>250</sup>

August 24:

Michael O'Neil, John Oonwer, Herman Moiners, scholastics, who are going to teach in the school, arrived.<sup>251</sup>

September 4:

Classes begin. There are twenty boarders.

September 5:

There are thirty-two boarders. Father Niverkorn with a student from Westphalia arrived.<sup>252</sup>

September 7:

There are forty students.

September 8:

There are forty-seven students.

September 9:

There are forty-eight students. Innumerable locusts swarmed in but did not remain.

September 10:

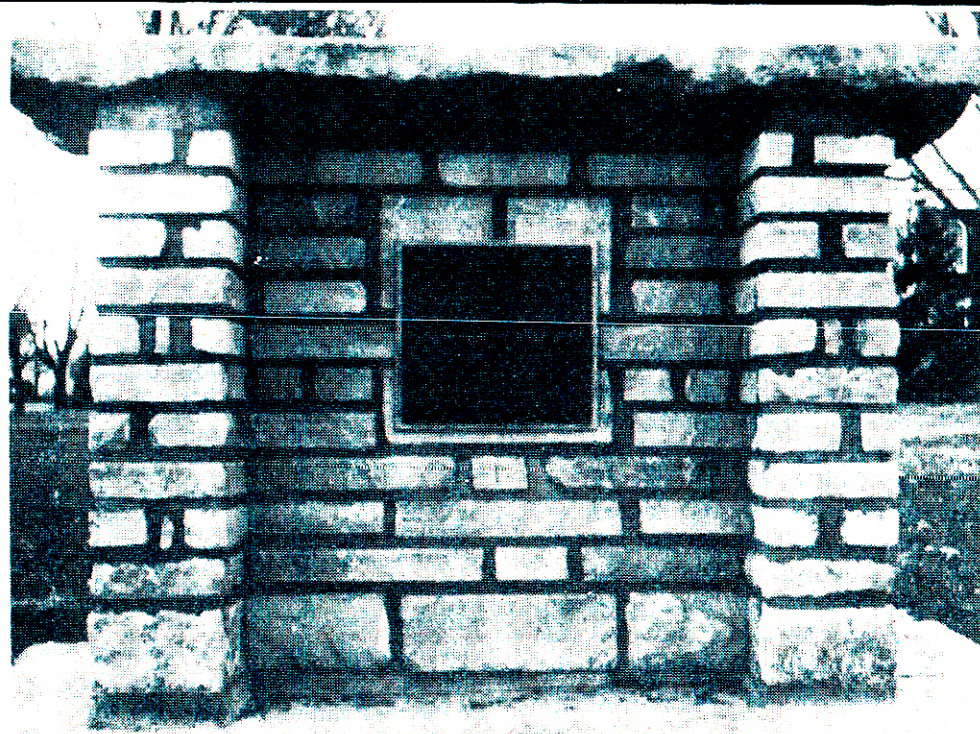
There are fifty-one students (boarders).

September 11:

There are fifty-four students (boarders).

September 12:

There are fifty-seven students (board-



St. Mary's 1963

ers).

September 14:

There are fifty-nine students (boarders).

September 15:

There are sixty students (boarders).

September 19:

There are sixty-one students. The Mass of the Holy Spirit was celebrated today.

September 20:

There are sixty-two student-boarders.

September 22:

There are sixty-three student-boarders.

September 26:

There are sixty-four students.

September 27:

There are sixty-seven student boarders.

October 2:

There are sixty-eight students.

October 3:

There are seventy students.

October 7:

Father Van der Bergh brought Father Hagg here to give an eight-day mission in the town of Alma.<sup>253</sup>

October 10:

There are seventy-one students. Again two have arrived, hence there are seventy-three students.

October 19:

There are seventy-four students.

October 30:

There are seventy-six students.

November 1:

Reverend Father Thomas O'Neil, provincial, returned to St. Louis. Students never behaved better.

November 11:

There are seventy-eight students.

November 17:

There are seventy-nine students.

November 28:

Reverend Father Rector went to St. Louis to attend the Provincial's Congregation. The evils of the time prevented the provincial from going to Rome.

November 30:

There are eighty students.

December 11:

Fagther Driessen, who was minister for four years and did a great deal, left for the Osage Mission to take the place of Father Phillip Colleton. Father Michael Cornely arrived here as our minister.<sup>254</sup>

December 12:

There are eighty-one student-boarders.

December 13:

There are eighty-two students.

December 26:

In their literary performance in the evening the students imitated the negro minstrels.

December 28:

The same evening, they had a "camera obscura."<sup>255</sup> This is the season of the Nativity of Our Lord Jesus Christ. During this whole time the students have behaved excellently; one, however, left because his parents urged that he return home to spend the holidays with them. Eighty-one boarders.

December 30:

There are eight-three student-boarders. Today, again, we had a literary contest.

1877

January 1:

There are eighty-six student-boarders.

January 2:

There are eighty-seven student-boarders.

January 3:

There are eighty-nine student-boarders.

January 10:

There are ninety-one student-boarders.

January 14:

There are ninety-two student-boarders.

January 15:

There are ninety-three student-boarders.

January 23:

A contagious epidemic of red measles broke out amongst us.

February 1:

There are ninety-four boarders. Today the judges start the election of the presiding officer.

February 3:

There are ninety-three student boarders.

February 22:

Washington's birthday, celebrated with great pomp. There was a literary contest held in the presence of a large crowd. There were excellent orations on the Christian priesthood and on American orators and so on. In a meeting of the Fathers, means were proposed how to



# ST. MARYS

By Father Maurice Gailland

## Diary Of The Potawatomie Mission Of St. Marys On The Lake

avert the calamity which should follow from a fire in the college.<sup>257</sup> Everyone agreed to the plan that a well should be dug on the hill adjacent to the house and a cistern to contain the water and pumped into it by a windmill.

### February 27:

Today a student from the State of Colorado was publicly dismissed because of unbecoming conduct towards girls.<sup>258</sup>

### March 12:

Around the feast of St. Patrick, and there is much enthusiasm. Some are making proposals and others rejecting it.

### March 28:

Father Coppens of the Society of Jesus from St. Louis gave a triduum to the students during the last three days of Holy Week.<sup>259</sup>

### April 23:

The Feast of the Patronage of St. Joseph. Nine boarders make their first Communion.

### April 24-25:

Fair was held for paying the debts of the church.

### April 28:

The fair (market-day) brought around \$1020.00.

### April 29:

Father Adrian Sweere, superior of Osage Mission, arrived here.

### May 20:

We sold the wheat for the price of \$1,600.00.

### May 21:

Big flood.

### May 27:

The Bishop confirmed seventy-six people.

### May 28:

Thirty-six people were confirmed in the town of Alma. Fifty acres of wheat were destroyed by rains. Likewise the locusts to a great extent destroyed the crops.

### May 31:

There is a solemn procession presided over by Bishop Louis Fink. Many present and took part from Rock Creek and Mill Creek valley.<sup>260</sup>

### July 12:

The cook, Abel, leaves and is succeeded by Brother Dowdle.

### July 14:

Father Kuhlman arrived and will give the retreat to the coadjutor brothers.<sup>261</sup>

### August 12:

Father Maurice Gailland died this evening at eight-ten P.M.<sup>262</sup>

<sup>241</sup> It is believed that Francis Palmer killed John Pryor while in a drunken stupor. Nothing is known of John Pryor except that there is a creek called Pryor in Kansas that may have derived its name from some member of his family.

<sup>242</sup> William Meeham's name is in the *Student's Register* for 1875-6. He was fifteen years old.

William Forbes' name is in the same register. He entered on November 17, 1875.

Richard Hurck was a student at St. Mary's from 1876-1880. He was from St. Louis, Missouri.

<sup>243</sup> Brother McNornim is a misspelling for Brother McMenamy.

<sup>244</sup> Father O'Connor penned these lines of eulogy: "Mother Lucille Mathevon died in March, 1876, and was buried on the 12th., the feast of the canonization of St. Ignatius and St. Francis Xavier. for nearly thirty-five years she had been on the Pottawatomie Mission. With Mother Ann O'Connor and Sister Louise Amyot, she was one of the three companions of Venerable Mother Philippine Duchesne, who arrived at Sugar Creek July 8, 1841. For many of these years Mother

Mathevon had presided over the fortunes of the Indian school and the girl's academy. In the little cemetery on the neighboring hill, overlooking the scene of her toil and sacrifices, with three of her sisters in one common grave, she awaits the resurrection." O'Connor, *op. cit.*, pp. 362-3.

<sup>245</sup> Sister Mary Layton was the first American girl to enter the order of the Sacred Heart. "Treasured relics are these brave women fittingly left to consecrate the soil of Kansas, long ago abandoned by the Religious of the Sacred Heart, but for many years sanctified by their prayers, their labors and their loneliness." O'Connor, *op. cit.*, p. 363.

<sup>246</sup> It is recorded in the House Expense ledger that Patrick Mitchell received \$20.00 a month.

<sup>247</sup> Ogden is located in Riley County, Ogden Township; Section 1, Township 10S, Rand 8E, and Section 6, 7, Township 91S, Range 6E. Official State Atlas of Kansas, *op. cit.*, p. 188.

<sup>248</sup> The procession followed the same route as the previous year. M. Kenda led the procession bearing the silver processional cross. Forty horsemen served as his escorts. Visitors from surrounding parishes joined the St. Mary's congregation to pay their respect to the Eucharistic

Lord. Nearly three hundred vehicles were in the procession. O'Connor, *op. cit.*, p. 377.

<sup>249</sup> Father Z. J. Quinn was stationed at the Immaculate Conception Church, Toledo, Ohio. Sadlier, *op. cit.*, p. 300.

<sup>250</sup> Father Gailland records Van Jak Mortel, but he may have meant Father R. J. Van de Moortal, S.J., who at this time was stationed at St. Louis University. Sadlier, *op. cit.*, 1877, p. 166.

<sup>251</sup> Michael O'Neil some years after this date became Assistant Provincial.

John Gonser is recorded in 1881 in Sadlier's Catholic Director as assistant pastor of Westphalia.

<sup>252</sup> Father William Niederkorn was pastor of Westphalia from September, 1871, to September, 1881. The spelling in this entry is incorrect. Garraghan, *op. cit.*, III, 541.

<sup>253</sup> Father Patrick Hagg was a member of the mission band of the Buffalo mission. His residence when not giving missions was 651 Washington St., Buffalo, New York. Sadlier, *op. cit.*, 1877, p. 205.

<sup>254</sup> Father Michael Cornely was minister at St. Mary's for only one year. He left on November 13, 1877.

<sup>255</sup> A camera obscura is defined as: "An apparatus in which the images of external objects received through a convex lens are exhibited distinctly and in their natural colors on a white surface placed at the focus of the lens." *Century Dictionary and Encyclopedia* (New York: Century Co., 1889-1911), p. 777

The camera obscura was a forerunner of the movies.

<sup>256</sup> This entry was not written by Father Gailland.

<sup>257</sup> Less than two years after this meeting, on February 3, 1879, the new college burned to the ground.

<sup>258</sup> Father O'Connor makes references to this incident in his work, *The Jesuits of the Kaw Valley*: "That the announcement in the prospectus assuring parents that propriety of deportment in the student body would be an object of attention and solicitude on the part of the faculty was taken seriously is evidenced by the fact

that a boy from Colorado was publicly expelled February, 1876, for lack of "urbanity" towards the convent girls." O'Connor, *op. cit.*, p. 370.

<sup>259</sup> Father Charles Coppens, S.J., was born in Holland and entered the Society in 1853. At this entry he was assistant professor at St. Stanislaus Seminary, Florissant, Missouri. He, also, took care of the parishioners in the neighborhood of the Seminary. In 1871, he saw to the erection of a small white church that occupied the southern corner of the property. Father Coppens became rector of St. Mary's on July 31, 1884. Garraghan, *op. cit.*, I, 632, 657; III, 449.

<sup>260</sup> Mill Creek runs through the whole northern part of Pottawatomie County. Official State Atlas of Kansas, *op. cit.*, p. 109.

<sup>261</sup> Father John Kuhlman is remembered for his administrative work in the society of Jesus. He was principal of St. Gall's Academy in Milwaukee, Wisconsin, and St. Francis Institute on the Osage Mission. Garraghan, *op. cit.*, III, 385.

<sup>262</sup> This entry announcing the death of Father Gailland was written by one of the Fathers of St. Mary's. Father Gailland recorded events until just a month before his death.

(This is the conclusion of the St. Mary's Diary)

## Footnotes for 1876 and 1877

## Cherokee Nation has new VISA

Cherokee nation officials have announced the introduction of a new VISA bankcard which will generate funds for the tribe while giving Cherokees and others a chance to demonstrate pride in the Cherokee Nation.

The new Cherokee Nation VISA bears the tribal seal and brightly-colored artwork featuring line patterns of Cherokee origin, said Wilma Mankiller, principal chief.

The card is made possible through an agreement with United BankCard Inc. of Oklahoma City.

Whenever an applicant becomes a cardholder, uses or renews the Cherokee Nation VISA, the tribe receives a portion of the funds generated, Mankiller explained.

"We are always open to new and innovative ways of finding additional funding sources," Mankiller said. "This is a good example of that. We're also proud to be the first Indian tribe in Oklahoma to participate in a program of this kind. We hope that

tribal members and employees, as well as our non-Indian neighbors throughout Oklahoma and the country, will be interested in having this card. Each time the card is used, it will display one of the symbols of our heritage and pride."

The Cherokee Nation VISA program offers an 18.9 annual percentage rate. Among other features are no annual fee charged the first year; there is a \$20 annual fee thereafter. Funds returned to the tribe are based on the number of transactions, not a dollar amount of the transaction.

Tribal officials also suggest replacing an existing card with the new Cherokee Nation VISA. A transfer option will allow cardholders to close out another account and transfer the balance to the new Cherokee Nation VISA.

The Cherokee Nation Tribal Council approved the agreement with United BankCard in February. United BankCard is the largest

Oklahoma-based issuer of VISA and MasterCard products in the state.

Cherokee Nation VISA applications are available immediately by calling 1-800-456-CARD, or contact Teresa Shoemaker at the Cherokee Nation, (918) 456-0671, ext. 251, for more information, or toll free 1-800-256-0671 (in Oklahoma only).

### Trail of Death marker dedicated in October

Dr. George Godfrey, Villa Grove, Ill., announced that the dedication for the Trail of Death marker at Davis Point, Ill., will be Oct. 5 at 2 P.M.

A marker will also be erected and dedicated at Sidney, Ill., at 3:30 P.M. and refreshments afterward. Details will be announced at the Trail of Courage Living History Festival.



# Friends, family may also apply for tribal credit card

Continued from page 1

credit card company will process the applications and determine eligibility for new cards. Davis stressed that tribal officials have no control over approving credit, handing payments or other aspects of administering the card. "Don't call us if you're turned down," the administrator said. "That's up to the credit card experts. All we're doing in earning a transaction fee off use of the cards."

Those who already hold VISA cards may transfer their accounts to the new tribal card by simply completing the special "transfer request" box on the application form (see page 15). And it's not

**Yes, you can transfer your current VISA account and receive a Citizen Band Potawatomi tribal credit card. Just complete the "transfer request" box in the lower left corner of the application form on the opposite page. Whether applying for a transfer or new account, simply complete and tear out the entire application page and send to the address listed..**

limited to those on the tribal rolls; family members, friends, in fact, anyone, may apply for the tribal VISA. Davis encouraged tribal members to recruit as many card holders as possible, since the tribe will benefit financially from each transaction.

The Potawatomi Indian Tribe VISA card will certainly attract attention as it is used. It bears the tribal seal in full color, and the

words "Citizen Band Potawatomi Indian Tribe" in prominent gold lettering on a rich green background across the top of the card.

In addition to a first-year waiver of the annual fee, cardholders will have access to benefits such as \$250,000 travel accident insurance, emergency cash, optional job loss insurance, a free additional card, account transfer option, free credit card

registration, a household inventory service and a 25-day grace period.

"We hope that tribal members and employees, as well as our non-Indian neighbors throughout Oklahoma and the country, will be interested in having this card. Each time the card is used, it will display our pride," Davis said.

Tribal officials also suggested replacing an existing card with

the new Potawatomi Indian Tribe VISA card. A transfer option will allow cardholders to close out another account and transfer the balance to the new Potawatomi Indian Tribe VISA.

Although initially applications for the card were to be handled by First Oklahoma Bank, a change has been made in the procedure. Applications for the new Potawatomi Indian Tribe Visa card are available immediately from United BankCard, 1-800-456-CARD, or by contacting Joie White at tribal headquarters, 1-800-880-9880. Those applications should be returned to the bank card center or tribal headquarters.



## Introducing a credit card with a big difference - - support for the Citizen Band Potawatomi Indian Tribe!

Apply today for the VISA that gives you the mighty purchasing power of VISA, great cardholder benefits, and worldwide acceptance.

Check out what the Citizen Band Potawatomi Indian Tribe VISA can give you:

- ✓ \$250,000 Travel Accident Insurance
- ✓ Optional Job Loss Insurance
- ✓ Free Additional Card
- ✓ **NO ANNUAL FEE** the first year
- ✓ Emergency Cash
- ✓ Free Credit Card Registration
- ✓ 25-Day Grace Period
- ✓ Household Inventory Service

**PLUS MUCH, MUCH MORE**

Every new account, every reissue, and every purchase benefits the Citizen Band Potawatomi Indian Tribe. The funds generated by your participation will be used to benefit the tribal peoples of the Citizen Band Potawatomi Indian Tribe for education, health, and other tribal services.

The Citizen Band Potawatomi Indian Tribe VISA bears the tribal seal and brilliantly colored artwork. The striking credit card is sure to be a source of great pride.

**Apply today and show your pride!!**

Mail your application to: Credit Card Center P.O. Box 12000 Oklahoma City, OK 73157



**COMPLETE THIS FORM — CUT IT OUT — MAIL IT TO:**  
**Credit Card Center • P.O. Box 12000 • Oklahoma City, OK 73157-9907**

# Citizen Band Potawatomi Indian Tribe

## VISA Application

### FOR BANK USE ONLY RA650

|         |      |      |
|---------|------|------|
| No. C   | LC   | EXP. |
| APP. By | DATE |      |
| 4       |      |      |

### PLEASE TELL US ABOUT YOURSELF

|  |        |       |               |   |
|--|--------|-------|---------------|---|
| FIRST NAME (Please Print)              | MIDDLE | LAST  | DATE OF BIRTH | NO. OF DEPENDENTS (INCLUDING SELF)                            |
| PRESENT STREET ADDRESS                 | CITY   | STATE | ZIP           | HOW LONG? YRS. MOS. HOME PHONE ( )                            |
| PREVIOUS ADDRESS (STREET OR BOX)       | CITY   | STATE | ZIP           | HOW LONG? YRS. MOS. SOCIAL SECURITY #                         |
| NEAREST RELATIVE (Not Living With You) | CITY   | STATE | ZIP           | HOME PHONE ( ) RELATIONSHIP                                   |
| YOUR CURRENT MAILING ADDRESS           | CITY   | STATE | ZIP           | ARE YOU A U.S. CITIZEN? IF NOT, ARE YOU A PERMANENT RESIDENT? |

### EMPLOYMENT INFORMATION

|                                     |                                |                             |                     |   |
|-------------------------------------|--------------------------------|-----------------------------|---------------------|---|
| EMPLOYER NAME                       | ADDRESS                        | CITY                        | STATE               | BUSINESS PHONE ( )                          |
| OCCUPATION/POSITION                 | LENGTH OF EMPLOYMENT YRS. MOS. | MONTHLY INCOME BEFORE TAXES | ADDITIONAL INCOME*  | SOURCE*                                     |
| IF SELF EMPLOYED, NAME OF BUSINESS  | STREET ADDRESS OF BUSINESS     | CITY                        | TYPE OF BUSINESS    | If self-employed, please provide tax return |
| PREVIOUS EMPLOYER (Even if retired) | CITY                           | STATE                       | OCCUPATION/POSITION | HOW LONG? YRS. MOS.                         |

\*ALIMONY, CHILD SUPPORT OR SEPARATE MAINTENANCE INCOME NEED NOT BE REVEALED IF YOU DO NOT WISH TO HAVE IT CONSIDERED AS A BASIS OF PAYING THIS OBLIGATION.

### FINANCIAL INFORMATION

|                                     |             |                       |                                      |
|-------------------------------------|-------------|-----------------------|--------------------------------------|
| BANK OR FINANCIAL INSTITUTION       | ADDRESS     | CHECKING ACCT. NUMBER | SAVINGS ACCT. NUMBER                 |
| NAME OF MORTGAGE HOLDER OR LANDLORD | ADDRESS     | ACCT. NUMBER          | BALANCE MONTHLY PAYMENT              |
| OWN RENT                            |             |                       |                                      |
| AUTO LOAN FINANCED WITH             | YEAR & MAKE | ADDRESS               | ACCT. NUMBER BALANCE MONTHLY PAYMENT |

HAVE YOU EVER FILED BANKRUPTCY? YEAR FILED

### CREDIT REFERENCES

| CITY | STATE | DATE OPEN | ACCT. NUMBER | BALANCE | CREDIT LIMIT | MONTHLY PAYMENT |
|------|-------|-----------|--------------|---------|--------------|-----------------|
|      |       |           |              |         |              |                 |
|      |       |           |              |         |              |                 |
|      |       |           |              |         |              |                 |
|      |       |           |              |         |              |                 |

PLEASE LIST ALL ACCOUNTS WITH OUTSTANDING BALANCES.  
 USE SEPARATE SHEET IF ADDITIONAL SPACE IS NEEDED.

### TRANSFER REQUEST



**YES!!! Transfer my accounts!**  
 When my account is approved, please transfer the balances that I have listed below.

Acct No. \_\_\_\_\_

Account Balance \$ \_\_\_\_\_

Acct No. \_\_\_\_\_

Account Balance \$ \_\_\_\_\_

By signing below, I authorize you, if my account is approved, to transfer to my United BankCard VISA the amount(s) up to my available credit limit on the accounts listed. You will treat this transfer as a cash advance with interest assessed from date of posting.

Signature \_\_\_\_\_

The information about the costs of the card described in this application is accurate as of 5/91. This information may have changed after that date. To find out what may have changed, call us at 1-800-456-2273.

### CO-APPLICANT INFORMATION (must be completed for joint account)

|                   |          |                     |                    |   |
|-------------------|----------|---------------------|--------------------|---|
| FIRST NAME        | MIDDLE   | LAST                | DATE OF BIRTH      | SOCIAL SECURITY #                                       |
| EMPLOYER NAME     | CITY     | STATE               | ZIP                | If self-employed, please provide last year's tax return |
| BUS. PHONE ( )    | POSITION | GROSS INCOME        | ADDITIONAL INCOME* |   |
| PREVIOUS EMPLOYER | POSITION | HOW LONG? YRS. MOS. |                    |   |

\*ALIMONY, CHILD SUPPORT OR SEPARATE MAINTENANCE INCOME NEED NOT BE REVEALED IF YOU DO NOT WISH TO HAVE IT CONSIDERED AS A BASIS OF PAYING THIS OBLIGATION.

PLEASE READ CAREFULLY. United BankCard may cause a credit investigation to be made concerning your character, general reputation, personal characteristics among consumer reporting agencies and other sources to be considered a part of this application. Revealing income received from alimony, child support or maintenance payments is optional. I certify that the above information is accurate and complete and is given for the purpose of obtaining the credit card described above. I authorize United BankCard to check any of the references given above.

|           |      |                        |      |
|-----------|------|------------------------|------|
| SIGNATURE | DATE | CO-APPLICANT SIGNATURE | DATE |
|-----------|------|------------------------|------|

JOINT APPLICANTS ARE LIABLE FOR ALL CHARGES BY OTHER APPLICANTS UNTIL ACCOUNT IS TERMINATED.

CARDHOLDER AGREEMENT AND DISCLOSURE PROVIDED UPON APPROVAL.

REV 6/91

|   |  |  |
|---|--|--|
| <b>ANNUAL PERCENTAGE RATE</b><br>18.9%  | <b>ANNUAL FEE</b><br>\$20<br>Waived First Year | <b>GRACE PERIOD FOR PURCHASES</b><br>You have not less than 25 days to repay your balance for purchases before being charged a finance charge. |
| <b>LATE PAYMENT &amp; OVER-THE-CREDIT-LIMIT FEE</b><br>Late Payment Fee: \$12 Over-the-Credit-Limit Fee: \$10 |  | <b>BALANCE CALCULATION METHOD FOR PURCHASES</b><br>Average Daily Balance (including current purchases)   |



# HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

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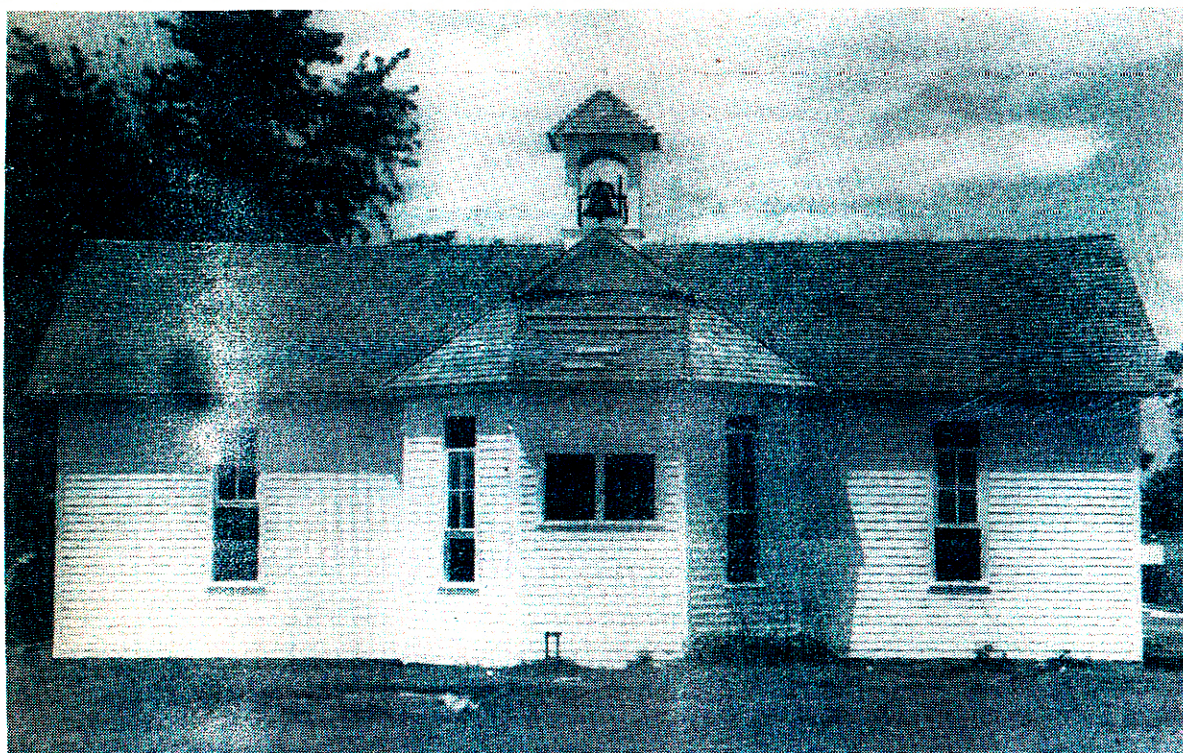
All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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## Like New

*At least from the outside, the Friends Mission Church looks almost like it did when new more than 100 years ago. The church, built in 1885, has been undergoing renovation by tribe for several months. Work has progressed quickly since additional funds were approved in the June 1991 referendum. Much of the materials are new, since the old wood was too deteriorated to use, but the original bell, brought from St. Louis all those years ago, has been replaced in the rebuilt bell tower. Workers have moved inside to work on floors and walls, and should have the project completed soon.*

# Tribal courtroom scene of Iowa Tribe legal battle

Tribal court at Citizen Band Potawatomi headquarters became the focus of media attention this month when an confrontation following an Iowa tribal election ended up before Judge Phil Lujan.

Lujan, Potawatomi prosecutor David McCullough and court clerk Joie White became players in the drama, since the 450-member Iowa tribe contracts with the Potawatomis for court services.

Lujan ordered that Iowa tribal headquarters offices remain open until the matter is settled.

On Aug. 12, Lujan rejected a request to lift a restraining order he issued Aug. 5. That order temporarily reinstated 37 tribal employees and two business committee members ousted by the five-member business committee Aug. 3.

Lujan's order says the employees as of Aug. 2 will remain employed and the existing committee members as of Aug. 2 will continued to function with their constitutional duties and powers.

Committee chairman Howard Springer has said the committee fired all of the tribe's 37 employees because not all of them were tribal members. The committee treasurer was removed because he was not bonded, and the other committee member was ousted because she allegedly made a purchase with tribal money without tribal approval.

Tribe administrator Jim Wheeler said Tuesday he closed the tribal offices the next week to avoid confrontations.

McCullough, who represents the business committee in a suit against Springer and other officials, said Lujan "admonished everyone that the tribe will be running from here on out and that he wouldn't tolerate any more shutdowns. He was rather upset that there was a shutdown as a result of his order."

Lujan is expected to rule in about a month on the legality of the employee firings and the committee members' removals.

The judge was asked to decide if the committee had the right to dismiss elected officials and to fire employees without due-process hearings.

Tribal police blocked entrance to the headquarters of the Iowa Tribe of Oklahoma

August 6 after a mass firing of staff members forced a shutdown of the facility.

The office complex south of Perkins is composed of two buildings that house the Johnson O'Malley program for children, the Title VI nutrition program for senior citizens, the court clerk, youth shelter, and substance abuse treatment center.

A tribal official, who spoke to the *Stillwater NewsPress* on condition of anonymity, said services have been stopped and no one, including recently elected Council Chairman Howard Springer, would be allowed inside the offices.

The trouble started with the June 3 election of Springer, the spokesman said.

Springer called a general council meeting Saturday and a tribal member moved to fire all tribal office employees, the spokesman said. The members voted on and approved the motion.

The 37 employees are affiliated with the tribe, but are not on tribal rolls and are not members, the spokesman said.

Tribal members also elected a new business committee after the previous business committee members also were fired.

The tribe's business committee then applied for an injunction against Springer, newly appointed business committee members Vera White and James Daily and recent tribal administrator appointee Aaron Gawhega.

Lujan granted a temporary restraining order, forbidding anyone from entering tribal offices. He set a hearing on the matter for 1:30 p.m. Aug. 8.

"It was a duly called council meeting," said McCullough. "The question is can they take the actions they took? Can the council meet and remove elected tribal officials?"

In granting the temporary restraining order, Lujan said the defendants had notified tribal police that they intended to occupy the tribal offices, court records show.

"Such occupation of the tribal offices could jeopardize the integrity of the records and monies of the Iowa Tribe," Lujan said.

The former tribal administrator made the decision to shut down the offices because he was afraid of a confrontation, McCullough said.